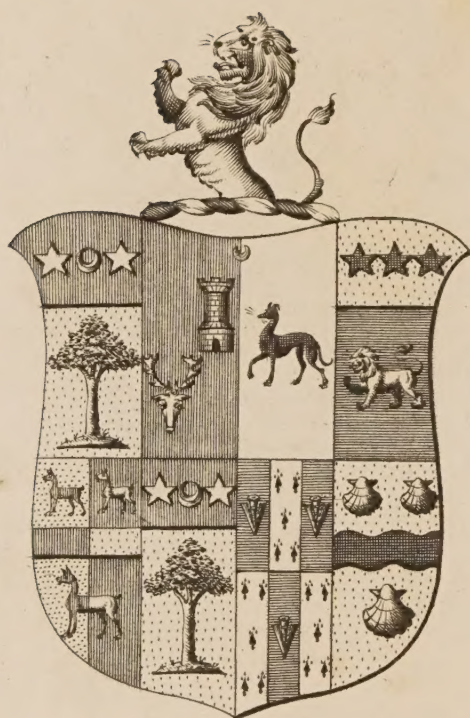


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J.C. LAVATER.

Published Sept 20. 1803. by H.D. Symonds.

ESSAYS
ON
PHYSIOGNOMY;
FOR THE PROMOTION OF THE
KNOWLEDGE AND THE LOVE
OF
MANKIND.

WRITTEN IN THE GERMAN LANGUAGE
BY JOHN CASPAR LAVATER,
AND TRANSLATED INTO ENGLISH
BY THOMAS HOLCROFT.

SECOND EDITION.

ILLUSTRATED BY FOUR HUNDRED AND EIGHTEEN ENGRAVINGS.

VOL. I.

TO WHICH ARE ADDED,
ONE HUNDRED PHYSIOGNOMONICAL RULES,
A POSTHUMOUS WORK BY MR. LAVATER,
AND
MEMOIRS OF THE LIFE OF THE AUTHOR,
Compiled principally from the LIFE of LAVATER, written by his Son-in-Law G. GESSNER.

LONDON:

PRINTED BY C. WHITTINGHAM,
Dean Street, Fetter Lane;

FOR H. D. SYMONDS, 20, AND J. WALKER, 44, PATER-NOSTER-ROW; VERNOR AND
HOOD, POULTRY; AND CUTHELL AND MARTIN, MIDDLE-ROW, HOLBORN.

1804.



ADVERTISEMENT.

THE revision, which will be found at the conclusion of each volume, relates to this particular edition of the *Physiognomical Fragments* of Mr. Lavater, which was published under the inspection of his friend, John Michael Armbruster, in octavo, for the benefit of those who could not afford to purchase the quarto edition. The editor, Armbruster, has changed the order of the fragments, and has omitted some few superfluous passages. The friend was more capable of perceiving where the author had repeated himself than was Mr. Lavater. Having taken something away, the editor added something new; so that this is, perhaps, the work which best deserves preference. We have the most irrefragable evidence, from the revisions above-mentioned, that Mr. Lavater perfectly approved of the plan of his friend Mr. Armbruster, whose additions he has himself corrected and sanctioned.

With respect to the translation, those who know the original will also know the difficulties which almost every period presented. The German is a language abounding in compound words, and epithets linked in endless chains. Eager to excel, its writers think they never can have said enough, while any thing more can be said : their energy is frequently unbridled, and certainly, in the exalted quality of energy, Mr. Lavater will cede to few of his countrymen. He wished for the language and the pen of angels, to write on his favourite subject. Bold endeavours have been made to preserve the spirit of his reasoning, the enthusiasm of his feelings, and the sublimity of his conceptions. But, without any affected distrust of myself, I cannot venture to affirm they are preserved.

THOMAS HOLCROFT.

ADVERTISEMENT

TO THE

SECOND EDITION.

THE present edition has been carefully revised, compared with the original, and corrected. A valuable addition, it is presumed, has been made to it, in the translation of the *One Hundred Physiognomical Rules*, which compose the Fifth Volume of the Posthumous Works of Lavater, published by his son-in-law, Mr. G. Gessner. These Rules are illustrated by *fifty-eight* additional plates, making the whole number contained in these volumes *four hundred and eighteen*.

The Memoirs of the *Life of the Author*, prefixed to this edition, are principally compiled from the *Life of Lavater*, written by the above-mentioned G. Gessner, his son-in-law, who appears to have exhibited him, as he frequently, in the course of his work, professes to be his object, without either exag-

gerating his great merits and endowments, or diminishing his foibles and defects.

In addition to what has been said in the preceding Advertisement on the merit of this work, compared with the very expensive edition in quarto, we now have the testimony of Mr. Gessner, whose authority certainly must have great weight, decidedly in its favour. He tells us (See the following *Memoirs*, page c.) that “in 1783, Mr. Armbruster, *at the instance of Mr. Lavater*, prepared and published an octavo edition of the great work on Physiognomy, reduced to a smaller form, but *with respect to whatever is essential, a complete and perfect work*. This edition Mr. Lavater very carefully revised, which revision is certified under his own hand at the end of each volume; and *it was Mr. Lavater’s avowed opinion that this work, which is sold for nearly the tenth part of the price of the large edition, contains completely all that is essential in the latter.*”

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MEMOIRS
OF THE
LIFE OF J. C. LAVATER.

L. n.

JOHN CASPAR LAVATER was the son of Henry Lavater, Doctor of Medicine, and Member of the Government of Zurich; the maiden name of his mother was Regula Escher.

In a manuscript, containing notices and reflections on the incidents of the earlier years of the life of Lavater, written by himself, and found among his papers, by his son-in-law, G. Gessner, he characterizes his father as “ a man of universally acknowledged integrity, of a naturally good and sound understanding, but neither distinguished for learning nor great penetration; neither a genius, nor a man of philosophical enquiry; an example of industry and un-

wearied application ; attentive and successful in his profession ; an excellent œconomist ; in every thing extremely orderly and regular ; the best of husbands, and the tenderest of fathers.”

His mother, he tells us, possessed an extraordinary understanding, an astonishing power of imagination, and an insatiable curiosity after novelty and knowledge, which extended at once to the smallest and the greatest objects, though the latter afforded her most satisfaction. Her invention was inexhaustible ; she had a projecting mind, and was active and indefatigable in carrying into execution what she had planned. She esteemed and revered whatever was noble, great, and intelligent ; and had derived every advantage that could be expected from her conversation with pious and learned men. She had read the books they recommended to her perusal, though she did not pretend to be, nor was she, a learned woman. She was an excellent manager, and her industry was particularly useful to her husband, to whom she acted as an apothecary, being frequently employed from morning till night in making up the medicines he prescribed.

She was a faithful and affectionate wife, and a tender mother.

Our author was her twelfth child, and born on the 14th of November, 1741. In infancy he was of a weakly and delicate conformation of body, and it was not expected that he would prove healthy, or, perhaps, long-lived. Of his disposition in his very early years, he says himself—"All the accounts that have been given me of my character in early youth agree in this, that I was very mild, quiet, and good-tempered, and, at the same time, ardent, and occasionally violent; very hasty and very timid; of a sensibility extremely delicate; nothing less than apt to learning; very inattentive, changeful, impatient, pettish, thoughtless, and simple. The slightest tendency to wit or pleasantry was never discovered in me; I uttered no *bon mot* that could be repeated, as the little jokes of my brothers and sisters frequently were."—"I recollect," he adds, "how much I suffered at this early period of my life from timidity and bashfulness. Curiosity continually impelled me, while fear restrained me; yet I observed and felt, though I could never communicate my feelings and observations; or if I attempted to

make such a communication, the manner in which I did it was so absurd, and drew on me so much ridicule, that I soon found myself incapable of uttering another word."

In the German school, to which young Caspar was sent to learn to read, he had the fortune to meet with a master who had the good sense, frequently not found in seminaries of a far higher class, to treat him in a manner suitable to the peculiarity of his disposition, with the utmost mildness and patience, notwithstanding his awkwardness, heedlessness, and inaptitude to learn. He conceived a real affection for him ; and continually assured his parents that he should be able to make something of little Caspar still. His progress, however, in reading, writing, and learning little pieces by memory was extremely slow ; and his mother frequently felt not a little anxiety on account of his inattention and indocility.

At the end of his sixth year young Lavater entered the Latin school, and from about this time his mental powers appear gradually to have expanded, though his progress in his studies, according to his own account, was by no means very distinguished. A sense of religion dawned in his heart, and the germ

of that enthusiastic ardour, which distinguished him through life, began to expand. His imagination, he tells us, was continually at work to conceive and plan what might appear uncommon and extraordinary. Nothing gave him greater pleasure than to see objects of any kind unusually large. "Every building," says he, "appeared to me too small, every tower too low, every animal too diminutive. When I saw, or heard speak of a high tower, my heart palpitated with a kind of rapture, and my greatest delight, notwithstanding my natural timidity, was to ascend such lofty edifices, and looking down from them, see every thing below me little, while what was near me alone was great. This love of seeing high towers has almost become in me a passion. In my journeys, even in the latter years of my life, I have found myself as it were impelled by a kind of irresistible necessity, to ascend the towers of Strasburg, Augsburg, St. Ulric, and that, which is still higher than these, at Landshut."

Some other peculiar traits of his character in his childhood he gives us in the following words—"My indefatigably inventive imagination was very frequently occupied

with two singular subjects—with framing of plans for impenetrable prisons—and the idea of becoming the chief of a troop of banditti. In the latter case, however, it is to be understood that not the least tincture of cruelty or violence entered into my thoughts. I meant neither to murder nor distress any person; my timid and good heart shuddered at such an idea; but to steal with ingenious artifice, and then bestow the stolen property, with similar adroitness and privacy, on another who might want it more, only retaining so much of it as might be sufficient for my support; to do no serious injury, but to produce extraordinary changes and visible effects, while I myself remained invisible, was one of my favourite conceptions, on which my industrious fancy was frequently for whole hours together most ridiculously employed.

“ However cruel my imagination might appear on these occasions, my heart was never so. My timidity was still the same. I had the same abhorrence of injury done to another, and the same compassion for the sufferer which I have always felt. But my imagination, my fond admiration of ingenious artifices, led me to these monstrous fancies.

For a considerable time I read nothing but accounts of banditti, their chiefs, and artful exploits. Their acts of cruelty and violence I abhorred, but I laughed aloud when they dexterously played any wily trick. But though my mind has sometimes been employed by the hour together in contriving how I might take, without discovery, things that offered themselves, I never did it, that I recollect, except twice, when I took some sugar plumbs which my father used to carry in his pocket to give to the children of the patients he visited, and as there happened to be some small pieces of money, I took them too ; but gave all to the poor.

“He who formed me gave me a truly compassionate and benevolent heart. I could never see a poor person without feeling the emotions of pity. I afforded every assistance in my power, and gave all I had to give. My school-fellows frequently laughed at me on these occasions, and made no scruple to discover that they despised my simplicity, and considered me as half a fool.”

This charge of simplicity, with respect to his general character at these years, he is indeed very ready to admit—“If,” says he, “on

a market day, any person gave me a penny, I would go with it to the first shop I saw, and ask if they had not something they could let me have for a penny. Such childish absurdities procured me very generally the name of simpleton.

“ From my earliest youth,” he adds, “ till my return from my first excursion into foreign countries, and even for a considerable time after, all talents for speaking, or even giving a relation of what I had seen or known, and still more for close and just reasoning, appeared to be denied me. If it be true, that I have since attained, in part, to an ordinary measure of diction and eloquence, it is to be observed, that through the whole of my earlier years not the least trace of any such endowment was apparent. My mother possessed much natural readiness and propriety of speech, and was therefore the more sensible of my extraordinary want of all power of expression. It is true, at home, while in the presence of my mother, I was always under the greatest restraint, and at school I dared not open my mouth for fear of the ridicule of my schoolfellows. If at any time I ventured to say any thing, the

answer I generally received was the exclamation—Could any simple child ever say any thing sillier?

“ Now,” continues he, (writing in 1779,) “ I have lost, or rather appear to have lost, this simplicity ; yet still I experience hours, and often whole days, in which the same childishness, timidity, and awkward simplicity again returns ; and I should be exposed to the incapacity and absurdity of expression, which has so frequently perplexed and rendered me ridiculous in my youth, had not the experience acquired by time taught me to conceal my infirmity, or retire when I feel it coming upon me. By this childishness, awkwardness, and simplicity, which has ever been a principal feature of my character from my earliest youth, may many phœnomena of my riper years be explained, which must appear wholly inexplicable to every one who has not had an opportunity to become acquainted with this trait in my character. A certain childish spirit appears to be inseparable from my nature ; though I cannot conceal that from my earliest youth, when irritated by injustice, I have ever been ready to oppose the perpetrator of it

with my utmost force, and a kind of frantic courage, forgetful of every danger."

While Lavater continued at school, an incident occurred which has so particular a relation to the profession for which he was afterwards set apart, that it ought not to be passed unnoticed. M. Caspar Ulrich, minister at Fraumunster, and one of the superintendants of the gymnasium, or college, a clergyman well known there by his theological writings, came one day into the school, and exclaimed among the scholars,—“Which of you will be a minister?” Young Lavater, without having ever thought of any such thing before, cried out so hastily and loudly, that all his companions burst into a loud laugh,—“I, I.” He answered thus without the least consideration, or indeed any particular inclination. But scarcely had the word passed his lips, than he began to feel a desire, which soon became a wish, and that wish so firm a resolution, that he seemed to himself already a minister. He went home, and the moment he opened the door, exclaimed,—“I will be a minister. There has been a gentleman in the school to-day who has asked us all what we would be. I know

what I will be." His mother checked him, and said,—“Surely that does not depend on your will alone; you will, I hope, ask the advice and permission of your father and myself.” His father made more objections, though in a less hasty manner, and young Caspar knew not what to answer. His mother at length put an end to the discourse, by saying,—“It will be time enough several years hence to decide this question, in the mean time let events take their course; it is very possible this may not have happened merely by chance.”

The parents of Lavater had, in fact, never entertained an idea of educating their son for the church; they had intended him for the practice of medicine, the profession of his father. He had likewise an uncle, Matthias Lavater, who was an apothecary, and an elder brother, John Conrad. His uncle had no children, and was very fond of him. It was proposed therefore to educate him for a physician, and make his brother an apothecary. But the incident of young Lavater's declaring he would be a minister appears to have made a considerable impression on his parents, and to have appeared to

them more deserving attention the more they reflected on it. They communicated it, with all its circumstances, to the divines, Wirz and Zimmermann, and preceptor Muller, who told them that, in their opinion, the apparently thoughtless expression of the child ought not to be too lightly disregarded; it might be a divine impulse; and that young Lavater, notwithstanding all his irregularity of character, possessed abilities, and a good and pious heart. They likewise suggested, that to enter him in the register of those intended to be set apart for the clerical profession would be attended with no restriction to their changing their design should they afterwards think it necessary.

Such observations and advice, from persons of such eminence for their learning and piety, had great weight with the parents of Lavater, and removed all their scruples. They besides recollected, that if Caspar became a clergyman, he had a younger brother who might be a physician. His uncle, who had no great predilection for the clergy, was the principal obstacle. It was, however, to the great satisfaction of Lavater, considered as determined, though silently

and without any formal or positive declaration, that he should be a minister. He was now only in his tenth year.

His disposition of mind about this time is thus described by himself:

“ Amid all my volatility and irregularity, all my propensity to giddy mirth, I continually felt a something which restrained me, and inclined me to seriousness, or, if any choose so to call it, melancholy. Frequently have I thrown away every thing in which I took delight, condemned myself for every smile, and accused myself of forgetfulness of my God, every breath I drew.—Then would I hide myself in solitude, and shed bitter tears. Then was I sunken so low that I could neither look on heaven nor earth; neither to God, nor to men. It is true, these feelings soon became feebler, but I never entirely lost them. There was always a principle in me which incited, impelled, and forced me to seek something more exalted, more noble. Addicted as I appeared to be, and was by nature, to levity and heedless mirth, conspicuous as this exterior of my character, which in part was pleasing, seemed to every one, there was still in the depths of my soul an ardent thirst for things invi-

sible, a striving after powers and energies not the objects of sight. I felt something within me, which, when I suffered under that oppression and restraint, which was my natural infirmity, seemed to say to me—though thou art the sport and ridicule of all around thee, thou hast that in thee which they have not, and knowest and feelest what they know not and feel not. This consciousness does not appear to me to have been either pride or vanity; nor did I express it in words, as I have now written it. I had in fact no particular ambition; but my enjoyment was in my own world, in my own imaginations and sensations; and a principal source of the disappointments and mortifications I suffered was, that I would sometimes endeavour to discourse seriously of, and communicate, these extraordinary sensations and ideas to others, by whom I was misunderstood, repulsed, and ridiculed.”

To enable the reader to form some idea of the singular manner of thinking and enthusiasm of Lavater, even at this age, we give the following extract from his own account of himself during his earlier years, which cannot, perhaps, be introduced more properly than by the words of his biogra-

plier and son-in-law, M. Gessner, when he cites the same passage.—“ I am not in the least solicitous what some of my readers may, perhaps, think of these facts ; I have only to represent him such as he really was, and this cannot be done better than in his own words.”

“ Prayer, amid all the storms of indiscretion and passion, was ever indispensably necessary to my heart and circumstances. By its aid I was delivered from many difficulties and perplexities from which no human power or wisdom could have extricated me. Had I talked in church and been observed, and were I consequently in anxious fear of deserved chastisement, I prayed and escaped punishment. Was any thing discovered that I had concealed, and were I fearful of the displeasure and rebuke of my parents, I prayed, and no more enquiries were made on the subject. Had I lost or misapplied money, either from profusion or charity, and were I to give an account of it—for my mother used to examine strictly in what manner I expended every shilling which she knew that I had—I prayed, and received, before the time came when I was to give my account, some present of pocket-money from

my grand-mother, my father, or some other person. It is scarcely possible to conceive the strength of my faith, at these years, when I was in difficulties and trouble. If I could pray, it seemed to me that I had already obtained the object of my prayer. Once when I had given in an exercise, on which much depended, and after it was in the hands of the master, I recollected that I had written *relata* instead of *revelata*. Can there be a stronger proof of the simplicity and strength of my childish faith than that I prayed to God that he would correct the word, and write *re* above it with black ink? —The fool may here laugh, the philosopher sneer, the infidel doubt, and the simple talk of chance—the *re* was written above in another hand, with black ink, somewhat blacker than mine, and my exercise was adjudged faultless. I believe the correction was made by the master from the partial kindness he entertained for me, and I think it was anxiety and presentiment on my part which assumed the form of prayer. Let this suffice. I did not investigate, I felt. I did not analyze and decompose my food, I fed on it. I had a God who had taught me to pray, and who heard my prayer; a God who was in-

dispensable to me because he afforded me aid. O that I could again return to the artless, innocent, blessed simplicity of my early days !”

To those who have not considered the inconsistencies of the human heart, the passage which immediately follows this, when compared with the preceding, will appear not a little remarkable.

“ Notwithstanding all the careful vigilance of my mother to prevent my associating with any low and vulgar children, and the abhorrence she endeavoured to instil into me of cursing and swearing, and carefully as she made me weigh all my words, I had nevertheless contracted, I know not how, a dreadful custom of uttering, whenever I was irritated by violence and wrong, the most monstrous curses and evil wishes. Once, I remember, a mischievous boy having broken with a blow, a small looking-glass I had in my pocket, I poured on him a torrent of curses, loading him with every imprecation my invention could suggest. One of my teachers chanced to hear me, and remonstrated with me in such a manner on my disgraceful behaviour, that, for a

long time afterwards, I never could see him without the strongest emotions of shame."

In the beginning of the year 1755, Lavater left the grammar school, and entered a student in the college. Of the progress he made while at school he says—"It was extremely common: I was in the truest sense of the word ignorant; which," adds he, (writing in 1779), "with the leave of John Caspar Lavater be it spoken, I still continue, in a degree exceeding all belief, whatever others may think. What it was absolutely necessary I should learn, I learned from necessity; and when I could no longer avoid it, was industrious for a week or a fortnight, and made such use of my time that in my next exercise I surprised my teachers and fellow scholars. In solid knowledge I was entirely deficient. I had in fact profited nothing; though in the last half year or year that I continued in the school, I always ranked as one of the foremost scholars.

"With respect to the character of my heart, it continued still the same. I was feeble and pliable; not to be induced to commit what I considered as wrong and un-

just, but easily led into folly and wanton mischief. Actuated by a pure and disinterested benevolence, I did good, according to the means I possessed, even to profusion and extravagance. I bestowed happiness wherever it was in my power, and suffered myself indescribably when I saw others suffer."

In January, 1756, his elder brother Conrad died of a consumption, and his death occasioned young Lavater seriously to reflect on the shortness of human life, and the transitory nature of all sublunary things. In this disposition of mind, he tells us, he entered the chamber in which his brother lay dead on the bed, being not yet put into his coffin. As he opened the door, he imagined he saw gliding before him an appearance of a dull whiteness, a pale shapeless phantom, and ran terrified, as if chased by a spectre, into another room, where he could scarcely keep himself from fainting. All who saw him were equally astonished and alarmed at his agitation, and the death-like paleness of his looks; but notwithstanding their enquiries he did not discover to them the real cause of his terror.

"From this moment," says he, "I be-

came subject to so great a fear of apparitions, ghosts, and phantoms, that I could not stay a single moment alone, neither by night nor day, in a room which had the door shut. Yet for a long time I could not prevail on myself to confess this fear to any person. What a struggle, what contrivance were necessary continually to conceal it! What did I not suffer when my mother sent me in the evening to fetch any thing from an empty room! This fear was so violent that I could not conceive it possible that I should ever be freed from it during the remainder of my life; and the most determined courage of which I could form an idea was to be able to remain alone in a room for a quarter of an hour. When I read of any learned man that he loved solitude, or that he had shut himself up, my admiration could not possibly be increased by any thing else related of him.—Oh how indescribably delicate, irritable, and easily wounded, is the nervous system which nature formed to produce the being called John Caspar Lavater!—This torturing fear continued to harass me many years, but gradually, I know not precisely in what manner, it left me, and left me so completely

that I never feel myself happier, or more tranquil and cheerful, than in those moments and hours when I am entirely alone."

At college, Lavater prosecuted his studies under the direction of Bodmer and Breitinger, two of the most distinguished tutors in the seminary; he also contracted a confidential and ardent friendship with Henry Hess, and his brothers Felix and Jacob Hess, and Henry Fuseli, who is now so well known in this country for his eminent talents as a painter of peculiar powers and genius.

Towards the close of the year 1759, Lavater was received into the theological class, under the divinity professor Zimmermann. In the following year he preached his first probationary sermon, in which he displayed an originality of manner, and an earnestness and pathos, which made a great impression on his hearers, though these consisted only of the professor and his fellow-students. About this time he wrote various religious poems and hymns, among others one entitled *Jesus on Golgotha*, which he afterwards revised and published. In the spring of 1762, having completed his course of divinity studies, more, as he observes, to the sa-

tisfaction of his professor and tutors than his own, he was ordained a minister.

In the year 1762 Lavater, actuated by that general benevolence and patriotic zeal which he so disinterestedly displayed to the last moment of his life, engaged in an undertaking which excited great attention, and procured him the love and esteem of his fellow-citizens. Felix Grebel, bailiff of Gruningen, one of the bailiwicks of Zurich, grossly abused his authority as a magistrate, and was notoriously guilty of acts of oppression and extortion; yet the sufferers, being poor, dared not complain to the magistrates of Zurich, since the burgermaster of that time (one of the first in the state) was the father-in-law of the delinquent. The honest indignation of Lavater was strongly excited by the numerous complaints he heard, and the undeniable proofs he obtained of the repeated acts of injustice committed by the bailiff; yet the connections of the offender, whom impunity rendered every day bolder, were so powerful that he was convinced it was most advisable to proceed at first with secrecy and caution. In conjunction with his friend Fuseli, equally an ardent enemy to injustice and oppression, he sent an ano-

nymous letter to the bailiff, signed with the letters J. C. L. in which, after reproaching him in the strongest terms with the enormities of which he had been guilty, he concluded thus:—"I give you two months—within that time either restore what you have unjustly extorted, or expect justice. I conjure you to communicate this letter to those who, if you are innocent, can do you right. Call on me, I conjure you, within fourteen days, in the public gazettes; you shall find me ready to give you every satisfaction. But if you neither vindicate yourself from my charge, nor restore your extortions, you shall, as God lives, exposed to utmost shame, be made the sacrifice of offended justice—Rely not on the influence and protection of your worthy father-in-law, whom you have so often disgraced—He has a mind too noble to afford you aid. He will not sacrifice the honour he has acquired by a life of integrity of seventy years, to a character base as yours.—I repeat, I give you two months. You shall be weighed in the balance—See that you are not found wanting."

This letter was dated August 27, 1762. Lavater and Fuseli waited the two months

they had appointed, but the corrupt bailiff had not the courage to require satisfaction, either in the manner proposed to him, or in any other way ; nor did he appear disposed to make reparation for any acts of injustice or extortion that he had committed. Lavater therefore wrote a paper entitled, “ *The Unjust Bailiff, or the Complaints of a Patriot,*” of which he had a small number of copies printed, and sent one to each of the members of the government, sealed, and superscribed with his particular address, with a motto peculiarly adapted to the character of each. These mottos were so extremely appropriate that they made a greater impression on many of those to whom they were addressed than even the contents of the paper itself. The general motto to each of the papers was—“ Brutus, thou sleepest!—Ah ! wert thou alive !”

In consequence of the distribution of these papers among all the members of the magistracy, a meeting of the council of Zurich was held, in which it was determined to publish a notice requiring that the author of the accusation should, within the space of a month, personally appear before the council to substantiate and prove the charges

he had made, assuring him that he should meet with justice and impartiality; and at the same time signifying that, if he did not appear, every means would be employed to detect and punish him for his anonymous slander. The same notice required all those who thought themselves aggrieved to appear, and make their complaints to the burgermaster, promising them an impartial hearing and effectual redress. This notice was published on the 4th of December, 1762.

On the same day M. Grebel, the bailiff, who was the object of these charges, and who had hitherto maintained so cautious a silence, appeared before the council to lodge his complaint, and claim its justice and protection against a libel which had been printed and circulated to defame his character. It was, in fact, in vain for him to be longer silent, as the affair had now become public, and it was evident would be investigated by the proper authorities.

The publication of the notice from the council encouraged many persons who had been oppressed by the bailiff to appear, and state their complaints to the burger-master, who on the 16th of December informed the council that he had already received charges

against the party accused from twenty different persons. A committee of six members was therefore appointed by the council to examine and report on the matter of the accusations.

Lavater and Fuseli appeared before the council on the 24th of the same month, and avowed themselves the authors of the anonymous letter referred to in the notice. They behaved with all that firmness which conscious integrity and a zeal for justice inspire in ardent minds. When asked why they had chosen to proceed in the manner they did, and not by an immediate complaint to the magistrates, Lavater produced a paper, stating the reasons of their conduct in this particular, in language so energetic and convincing, that no further objection was made to the mode they had pursued.

Before Lavater discovered himself to be the author of this anonymous accusation, he suffered extreme anxiety on account of the alarm which he knew his parents would feel when they should learn that he had adventured to bring charges against a magistrate intimately connected with persons of the first authority and influence in the government. Under the impression of this unea-

siness he first made known his secret to the minister Wirz, who introduced the disclosure of it to his parents by saying—"I come to wish you joy of a son, who by his zeal for justice not merely gives the promise of being a great man, but already is a great man." The father of Lavater, however, expressed great fears of the consequences of so bold an undertaking; but M. Wirz, clapping him on the shoulder, replied—"Rejoice, doctor, in such a son, who speaks when no other person dares to speak. That justice for which he displays so ardent a zeal shall cover him with its wings."

It would be tedious and uninteresting to enter into a minute account of the progress and investigation of this affair. Suffice it to say that Grebel, the bailiff against whom the charges were preferred, did not think it adviseable to wait the result and consequences of the enquiries of the committee appointed to examine into his conduct, but confessed his guilt by absconding from justice.

In the beginning of March, 1763, Lavater set out with his friends, Hess and Fuseli, on a journey to Berlin, whence they proposed to proceed to Barth, in Swedish Po-

merania, to visit the president Spalding, with whom they were well acquainted by his writings, and from whose conversation they expected to derive equal entertainment and instruction. "We had always," says Lavater, "considered this excellent man as one of the most enlightened and acute thinkers of the age, and one of the most worthy of the servants of Christ. Our principal object, therefore, was, by making some stay with him to fit ourselves for the future exercise of our sacred profession."

Professor Sulzer, from Wintherthur, who was then in Switzerland, and M. Jezeler, from Schaffhausen, likewise agreed to accompany the young friends on their excursion to Berlin. M. Sulzer, in the course of this tour, introduced his fellow travellers to many persons of distinguished literary merit to whom he was himself known. Of these and others with whom Mr. Lavater became acquainted at Berlin, he has given characteristic sketches in several of his letters; but as many of them, though men of genius and abilities, are scarcely known, even by name, here, we shall only select such of these sketches as are descriptive of men of celebrity, or of persons whose portraits are to be found

among the plates illustrative of the Physiognomical Essays. It will appear from these how early Mr. Lavater began to observe and pourtray physiognomically.

“ Gellert,” he says, “ of whom we were favoured with a sight only for a few moments, has the physiognomy of a profound philosophical Christian. Intelligence beams in his eyes, and a spirit of integrity and philanthropy is displayed on his lips. His whole body, however, exhibits melancholy weakness in a human shape. In the features of his countenance we discern no ray of the powerful animation of his writings, and the vivacity of his style.

“ Zollikofer has a pale, long, but honest and spirited countenance. He is a lover of polite literature, a man of taste, philanthropic, sincere, generally beloved and honoured, as well on account of the simplicity of his doctrine as his blameless life.

“ Ernesti, a not very old but fully mature man, of a pale complexion, with deep, thinking, blue eyes, under a projecting forehead, with scarcely any eye-brows:—speaking mildly in the firm tone of a judicious philosopher. A man with whom it is very pleasing to converse; and whose whole con-

versation and manner bears the character of sincerity and integrity. He has, as Fuseli said, the Zurich air in his exterior."

Euler, the celebrated mathematician, whose portrait he drew with his own hand while he was at Berlin, he has thus described, in his characteristic manner—"An open singular countenance, exempt from every appearance of serious profundity of thought. A forehead in which penetration and mathematical precision cannot be mistaken—He is very cheerful and entertaining, and has nothing affected or pedantic in his manner. He has much good-humoured wit, and converses with great vivacity on every subject. He asked us jocosely, making it as it were a kind of case of conscience, whether it were right for two clergymen of the reformed church to come so far to visit, and make so long a stay with a Lutheran divine, adding, "have you reformed Spalding, or has he made you a Lutheran?"—We both answered, "We are convinced of the truth of Christianity."

Lavater neglected no opportunity that presented itself of seeing and conversing with persons distinguished by any great qualities; by their learning, religion, or vir-

tues. In a letter written to his parents, while on his excursion to Berlin and Barth, he observes—"I have, in fact, never seen any great man without advantage, abstracting from the profit I have derived from his conversation. I always feel a forcible impulse to employ my own powers in the best manner possible in the circle in which I act, to do honour to my Maker. I do not seek fame, it would be pride and folly so to mistake my abilities; but I hold it to be the certain sign of a little mind, not to feel how great we may become when we only strive to reach that perfection which it is possible for us to attain."

Mr. Lavater, with his friends Hess and Fuseli, arrived at Barth, in May, 1763. They were received by Spalding in the most courteous and friendly manner, and continued with him till January, 1764. During their stay they accompanied him in a journey he made to Stralsund, to see his father-in-law, the superintendant Gebhard, and afterwards proceeded with him to Bollwitz, in the island of Rugen. Of Spalding he thus speaks in terms of the warmest admiration and friendship.—"The penetration of this great man; his pure, elegant and just taste,

which appeared still more conspicuous in his conversation and in his whole manner, than even in his immortal writings; his profound, comprehensive, and judiciously selected learning; and, above all, his exalted moral feeling; his noble animation, and the unalterable propriety of all his sentiments; the inartificial open confidence and simplicity of his whole character,—made on us so forcible an impression, that we could not but rejoice in our inmost hearts, that we could enjoy the conversation and instruction of so extraordinary a man.”

While he remained at Barth, he commenced those literary labours which he afterwards so indefatigably continued through a life of sixty years, by writing in a periodical work, entitled—“*An ample and critical Account of the principal Publications of the present Time : with other Notices relative to Literature.*”—Many of the *critiques* on theological books in this Review are by him; but so private were his communications, that his name was not known even to the editors. He also entered into a literary contest with M. Bahrtdt, a minister at Berlin, on the subject of a book published about that time by M. Krugot, chaplain to the

prince of Carolath, entitled—“*Christ in Solitude.*” This work M. Bahrdt considered as containing many erroneous opinions, and in the zeal of orthodoxy published his observations on it under the title of—“*Christ in Solitude, corrected and improved.*” Lavater, who greatly admired the book, though he did not coincide with the author in all his sentiments, immediately transmitted an anonymous letter to Bahrdt, which he afterwards published, written with all that warmth and vehemence which the idea of an act of injustice committed against another naturally produced in him. In this letter he charged Bahrdt with having purposely wrested many passages from their real meaning, and misrepresented the principles of the author—“And this,” says he, “I think I may say with certainty, you have done contrary to the conviction of your conscience from mean and base views. If you really have read the work you so disingenuously condemn, which whether you have or not may well appear doubtful, I am persuaded that you have rejoiced when you have found a passage from which you could extract a meaning you could pronounce heretical. Were I actuated by the

same evil disposition, I have no doubt I could find a hundred passages in your writings, which, treated in the same manner, would yield full as much heresy."

Bahrtdt published a second part of his observations, in which he animadverted on the letter he had received from Lavater, with all the heat of orthodoxy, calling his antagonist "one of the despisers of the religion of Jesus, an enemy of the cross of Christ, and a wolf in sheep's clothing."

Lavater now published his first letter, and likewise an answer to the reply of Bahrtdt, in which, after further defending the author, whose cause he had undertaken to vindicate, he took notice of the aspersions cast on himself. To these he replied by making a declaration of the faith he held, which, as we can have no better authority to determine what his real opinions on some of the principal articles of the Christian religion were, we shall here insert.

"That you may not," says he, addressing himself to Bahrtdt, mistake my real opinions on the subject of the religion of Christ, and avail yourself of the opportunity, where my expressions may not be clear and determinate, to pervert and render them suspicious,

I shall here give a declaration of the faith which I hold, sincerely, and from internal conviction, with respect to some of the particular doctrines of Christianity that have an immediate relation to the present subject.

“ I believe that the everlasting God and Father has sent his eternal only begotten Son into the world, to take our nature, to be our teacher, our example, and redeemer; to shew us the way to eternal happiness, and to restore to us, without any merit on our part, or any view to our good works, if indeed we have performed any, the right to immortality and positive beatitude, which we had lost by the sin of Adam and our own transgressions. I believe that Jesus Christ, by his death, has reconciled the sins of the world; that is, has made that possible which by no good dispositions of heart, by no works of the purest virtue, could have been made possible, namely, the satisfaction for our sins; that therefore this sacrifice of Jesus Christ is the only ground of comfort and positive salvation for all those, and only for those, who believe in Christ; that is, who receive the whole doctrine of the gospel with full consent of heart; and when, by an

unprejudiced examination they are convinced of its divinity, sacrifice to its clear and evident proofs, not their reason, but all the prejudices of their understanding and their heart, and every lesser weight of probability on the contrary side.

“ Such a state of mind is in the best moral order, and is not only a source of all virtue, but is itself the greatest of virtues ; the internal immediate salvation of the soul, without which not only no salvation is possible, but which likewise is all that man on his part can contribute towards his salvation ; or, which is the same thing, all that God requires of him to render him capable of receiving the positive instructions of his grace.

“ I find also, in this gospel, to my comfort and edification in good works, the doctrine, expressed with sufficient clearness and conviction, of the manifold assistance of divine grace, particularly by an immediate influence of the Holy Spirit on our souls : though I meet with no formal proofs of the uninterrupted action of this divine person upon all Chistians alike, and extending to every good emotion of the heart ; unless

I esteem as such what appears only to have reference to the miraculous gifts bestowed on the first Christians.

“ This I believe, and this faith will I avow before the whole world.”

Lavater and his young friends left Barth on the 24th of January, 1764, and were accompanied by Spalding to Berlin, where they continued till the 1st of March, when they again set out, Lavater and Hess, on their return to Switzerland, and Fuseli to accompany them to Gottingen, whence he proposed to proceed to London.

At Quedlinburg they made a visit to Klopstock, the celebrated German poet, who received them in the most friendly manner, and as if they had been for years his most intimate acquaintances. They continued here three days, the greater part of which time they passed with Klopstock, of whom Lavater says:—“ It is impossible to conceive any idea of a more obliging and friendly man than Klopstock. He discourses on every subject with remarkable propriety and liveliness; and joins to an excellent heart an extremely cheerful manner.”

At Halberstadt he again saw M. Gleim, and thence took his road by Brunswick to

visit the worthy Abbé Jerusalem, with whose conversation he expressed himself highly gratified. From Brunswick he proceeded to Gottingen, where he parted from his friend Fuseli. At Frankfort he remained only a day and a half, but in that time contracted a confidential friendship with M. Moser, which continued through the remainder of their lives. He then went by Strasburg to Basle, where he had proposed to stay at least three days, but on his arrival there found a letter containing the melancholy information that his father was so dangerously ill that he was not expected to live. He, therefore, proceeded without delay, accompanied by his faithful friend Hess, to Zurich, where he arrived on the 24th of March, 1764. On his return he found his father extremely ill, who exclaimed at sight of him "Oh! I again see my son John Caspar!" But so little hope was entertained of his recovery that Lavater, on his arrival, wrote to his friend Henry Hess—"I am here, waiting to receive the last blessing of a dying father—yet I may perhaps find a moment to embrace you." His anxiety and grief, however, was soon changed into joy, for from that time his father began to re-

cover, though slowly, till his health was entirely restored.

Lavater now employed his time in reading with the utmost assiduity, and making extracts from all the theological works that made their appearance. He likewise cultivated his poetical talents, and wrote a great number of hymns and religious poems, and began a poetical translation of the psalms. In the course of the year 1766, he inserted many pieces, both in prose and verse, in a weekly publication entitled, *The Remembrancer*, to which he was a principal contributor, though his name did not appear.

In June 1766, he married Miss Anna Schinz, the daughter of a respectable merchant, who held an office in the civil magistracy. The affection by which this union was cemented being founded on virtue and religion, the happiness it produced proved as lasting as it was pure and rational.

In the course of the following year he published the first edition of his *Swiss Songs*, which passed through a greater number of editions than any other of his works; and in 1769 appeared his translation of *Bonnet's Palingenesia*; and a poem, or rather the plan of a poem which was never completed, en-

titled *Prospects into Eternity*, in three volumes, published successively. As the latter work attracted much notice at the time, and was supposed to avow several of the peculiar opinions entertained by Lavater, or at least attributed to him, we shall here give an extract from a letter which he wrote soon after its appearance to the Abbé Jerusalem, at Brunswick, who had written to Doctor Zimmermann to express the great pleasure he had received from a perusal of the work, adding some observations relative to the subjects on which it treated.

“ You wish a heaven and a saviour to all your fellow men; the inhabitants of this earth, who are good and virtuous. I wish the same. My opinion is not, that the morally good will not be saved, will not enter into the heaven of Christ, as soon as they shall know and love him. I hope in God, who is love, and has not spared his only begotten Son, but given him for us all: in this God I hope, that not only the half-christians, but even all the condemned, converted by the mediation of his son, shall enter his heaven. When I speak of the elect, I mean the Christians who have part in the first resurrection, or if you rather chuse so

to express it, who, immediately after the resurrection, shall enter the heaven of Christ. I am indeed ashamed to leave Socrates behind, even for a moment. Had he seen Jesus, he would have been a good Christian, as Paul was, as soon as he saw him—But there are not many Socrates.

“ I strongly felt the force of your reasons for the sleep of souls, an opinion to which I had long been secretly inclined, since it at once removes innumerable difficulties—but we find so many examples, of which we wait the explanation, that seem to indicate a state of conscious existence. I need not remind you of the rich man and Lazarus, whose state after death Christ appears to describe as it literally was ; or of the thief on the cross ; St. Stephen ; St. Paul ; or the apparition of Moses and Elias. Shall we not at least be compelled to make exceptions of these cases ? However advantageous it might have been for me as a poet to assume the sleep of souls, one difficulty would yet remain, which you have yourself mentioned—I mean the appearance of departed spirits. I have never seen an apparition, nor is there any person related to me who imagines he has seen one. I will set aside all such sto-

ries ; they shall all be false—But what are we to think of Swedenborg ? I must confess that I am as disposed to reject, as any person can be, the many ridiculous things which are so offensive in his writings ; but must not the almost undeniable historical facts adduced by Kant in his *Dreams of a Ghost-seer*, to mention these only, be of the greatest weight with every impartial mind ? It is true, almost every thing is repulsive in this extraordinary man, and his still more extraordinary works. I will not suffer myself to be imposed on by the tone of candour and simplicity in which he affirms that he has seen the spirits of the dead—But what can the most incredulous person object to relations which are as well confirmed as any thing in this world can be ? In this case I cannot avoid yielding. At any rate nothing appears to me more to deserve the examination of the philosopher and the Christian, than the incredible assertions of this inexplicable man. If he be, as Ernesti thinks, a deceiver, the world ought to know it ; if what he affirms be true, we ought to believe in him.”

We shall here give another extract from this same letter, as it relates to certain opi-

nions, which Lavater appears to have maintained, at least in substance, during his whole life.

“ I have prescribed to myself as an inviolable rule in the writing of my poem, to say nothing in it which is not philosophically or theologically true, or which cannot be proved to have the highest degree of probability. I expect, therefore, from every reader and critic of my work, that he will point out to me what he considers as mere invention or poetical licence. But I do not consider as such the reign of Christ on earth for a thousand years. I believe it as a divine. The particulars may perhaps have too much of invention in them; but the essential doctrine I consider as indubitable. The great proof for the establishment of a kingdom of Christ on earth is not found merely in some few passages of the New Testament, which appear more or less to favour this doctrine; but in the whole plan of revelation, of which the Old Testament is the foundation, and the New the accomplishment. It is certain that the prophets of the old covenant have unanimously foretold a kingdom of the Messiah. It is certain that they have so clearly expressed this idea of

the future kingdom of the great Son of David, that were we not prejudiced, and confirmed by habit in a different opinion, we should not entertain a doubt that every single allusion, as well as the general images and modes of representation, describe this kingdom as an earthly monarchy. Who, when he reads the description given by Daniel of the monarchies, of which that of the Messiah is to be the last, would suppose that this latter, and this alone, is of an essentially different nature, and to be sought out of this earth? Who would conceive such an explanation in the least probable, were he not previously prejudiced in favour of a spiritual kingdom?—Observe, I say a spiritual, not a heavenly kingdom. For according to the received exposition of our divines, the sublime representations of the prophets refer to the spiritual power which Christ, since his ascension into heaven, exercises over his church. But this is an entirely new idea, arbitrarily ascribed to the prophets, and which the Jews have always justly rejected. In no part of the whole New Testament is the kingdom of Christ understood in this sense. We must rather understand it of the future beatitude of heaven than of the state

of the Christian church on earth. But even this meaning is not to be admitted. The prophets represent the kingdom of the Messiah as a consequence of his coming upon earth. They speak as if he had brought this kingdom with him from heaven to earth. They speak of no other seat of this monarchy but this earth; and of the land of Canaan as the centre of this kingdom. (Ezekiel xxxiv. 27, 28. Zechariah xiv. 8, 9.) Ezekiel, in the last chapters of his prophecy, has even given a map, as it were, of the manner in which the land of Judea shall be divided under this king. This kingdom is there represented as the fulfilment of the promise made to David that his son should possess his throne for ever. It will not be denied that the Jews have always understood, and still understand these prophecies in this sense. Has then the gospel changed all these ideas? Has it contradicted the general expectation of the Jewish nation, of more than six hundred years continuance, as an idle prejudice? Has it shewn that every thing is now to be understood spiritually? Nothing less. The ideas of Jesus and his apostles are the same with those of the ancient prophets, and so likewise are their ex-

pressions. John explicitly announces the kingdom of the Messiah—Yes, he tells the Jews the Messiah will immediately come, and his kingdom be offered to the nation—And had the Jews then accepted the Messiah, his kingdom would have immediately commenced. But how was it possible that the Messiah should be rejected, crucified, and put to death, and at the same time erect his kingdom on earth? The former of these, however, must take place to fulfil those prophecies which foretel the sufferings and death of Christ; the latter, therefore, could not be at the same time. This seems, indeed, to be contrary to the prophecies, which do not appear to be fulfilled by the coming and fate of Jesus of Nazareth. And, in fact, were this his first coming the only one, the greater part of the prophecies would remain unfulfilled.

“ But let us see how the apostles explain this enigma.—They teach us there is a double coming of the Messiah; the first that which has taken place, and is the fulfilment of those prophecies which speak of the sufferings of the Messiah; and the second, which is still future, and will fulfil the other prophecies, which speak of his kingdom.—

We now have a light to guide us.—All the passages of the New Testament, which relate to the second coming of the Messiah, serve to prove that by his first coming only a part of the prophecies relative to him are fulfilled. Such was the general opinion of the primitive fathers of the church with respect to the kingdom of the Messiah, as evidently appears from their writings. When a Jew objects—the Messiah, according to the account of the Christians, is already come, and yet his kingdom does not appear—the answer is satisfactory—He will come again, and with him come the times of restoration.

“ It has, for many years, appeared to me an extremely forced explanation, and contrary to all the rules of sound exposition, when divines tell their hearers, or those who would search the scriptures, that the numerous predictions of the prophets concerning this kingdom are fulfilled, and are to be understood spiritually. For a long time I knew not what to think. I feared to open a prophetic book ; and I had many secret doubts. The same occurred to me with respect to the resurrection. I almost found myself compelled to admit only one resur-

divine origin. He says, ‘Jesus will **raise** the dead by the power now appropriate to him.’ What power is that which is now appropriate to him? There is great reason to suspect that this expression is derived from the error of those who make Christ a newly created God. Lastly, I will not mention that he places the divinity of the books of the Old Testament merely in the opinion of men, since he always says, when speaking of any of them—‘which are considered as divine’——”

These are the errors of which he *makes no mention*; his principal accusation was that Lavater endeavoured to overthrow the article of faith relative to the resurrection of the dead—He afterwards proceeds:—“ I might say much, were it necessary, of his other chimerical ideas, which are all of them most extravagant and absurd. Such is his *vehicle* of the soul, which, within the gross material body, has another organized, but invisible body—his doctrine that departed souls exist in an intermediate state till the last day, and then first enter into a state of the highest beatitude or dreadful condemnation; that there is a double resurrection; and that there will be a millennium or king-

dom in which Christ will reign on earth a thousand years."

Whatever may be the truth with respect to some of these opinions ascribed to Lavater, as contained in his work, others of them can only be deduced by a manifest perversion of the obvious meaning of his expressions, and it was not difficult for him to defend himself against the charge of having entertained them. The consistory, on receiving this accusation, cited him to give in his answer, which he did without delay, and the result was, that it was entirely approved by the consistory, and a notice sent in writing to his accuser, that the defence of Lavater had been found perfectly satisfactory, and that the consistory had adjudged the charge made against him to be without foundation.

It is certain that Lavater was far from disposed to receive his opinions from the dictates of others, however he might respect their learning or piety. He diligently examined and judged for himself, while his ardent imagination inclined him to embrace many opinions which persons of a cooler disposition would consider as bordering, at least, on enthusiasm. The ideas he enter-

tained on the efficacy of prayer, faith, and the gifts of the spirit, had much of this tincture, and exposed him frequently to the animadversions of his friends as well as of his adversaries. On these subjects he entered into a correspondence with Resewitz, Basedow, and several other learned and religious persons; and in the year 1769, drew up *Three Questions*, accompanied by a great number of citations and remarks, which he printed and sent round to a number of divines, who were personally known to him, and many others with whom he was only acquainted by their writings or general character. These questions he prefaced with an earnest request that they would favour him with explicit answers to them. “Turn not aside,” says he, “christian reader, either to the right hand or to the left: let me have neither exclamations nor declamations, but an explicit answer, agreeable to the principles of just reasoning.—To anything else I shall not reply.”

The substance of these questions, which, with the passages cited, would be too long to be given here, are contained in the following observations on the same subjects, which we shall give in Mr. Lavater's own

words from a tract he published about the same time.

“ I consider this enquiry as merely a critical examination of the true doctrine of the writers of the scriptural books, without considering whether daily experience agrees with their representations. The question is only what have they really taught ?

“ I find that these authors all agree that the Divine Being has revealed himself to certain men in an immediate and more evident and distinct manner, than by the customary operations and changes of nature. All of them relate appearances of the Deity, and acts of the Deity, which are not to be expected in the ordinary course of nature ; occurrences which manifestly depart from all our known experience of nature. They represent the Deity as a being to whom man can speak, and who returns him an answer.

“ I find that the scriptural authors ascribe these unusual operations to the Spirit of God. Spirit, or as the word originally signifies, wind, has two essential properties, invisibility and sensible activity—sensible operations of which no natural cause can be

assigned, are ascribed to the Spirit of God, or the Holy Spirit.

“ I find further, that the authors of these writings are of opinion that it is one of the most excellent merits of the crucified Nazarene Jesus, that the immediate communication between the human race and the Deity, which had been interrupted by unbelief and ignorance of God, shall be restored. Man shall again by him be brought to a communion with God, which has some resemblance to that in which he himself stands with the Deity. I find that they endeavour to confirm this idea by facts, which appear to place the meaning of these expressions beyond all doubt.

“ These authors say expressly, that the purpose of God to bring man through Christ to an immediate communion with his Spirit, was an eternal purpose ; that the promises of the gift of the Holy Ghost extend to all men who believe in Jesus Christ. They understand by these gifts of the Holy Spirit, as the facts they have related with so much simplicity evidently shew, not those gifts or powers which are not to be distinguished from the natural or usual powers of the per-

sons in whom they reside, but powers and properties which are sensibly extraordinary, and by which their resemblance to Christ is rendered manifest.

“In fine, which again leads us to the same result, I find in these sacred writings, frequent recommendations of faith in God. They assert that the simple receiving of the divine testimony bestows a power, far exceeding the usual powers of man. All things are possible, say they, to them which believe; and they record histories according to which men by the power of faith, have healed the sick, raised the dead, made the lame to walk, and the dumb to speak. There is not a word to signify that faith shall continue to bestow this power only during one, two, or three centuries, but it is said generally—‘Whosoever believeth in me hath eternal life.’—In the same manner it is said—‘He that believeth on me, the works that I do shall he do also, and greater works than these shall he do.’

“Should I be mistaken in this, which I do not believe that I am, another way still remains, which leads precisely to the same point. I mean the scripture doctrine of the power of prayer. The scriptural authors

support the opinion that the Deity causes that to come to pass which is prayed for with firm faith. ‘God heareth the prayer of the faithful.’ The effects which they ascribe to prayer are not mere natural consequences of the act of praying in the heart of the person who prays; they are positive external effects which have no visible connection with the prayer itself. This doctrine they teach by precepts, and confirm by circumstantial histories. They do not, by a single word, or intimation of any kind, limit this power of prayer to certain persons, circumstances, or times.

“ I thus come to this proposition.—The scriptural writers are of opinion that it is possible, that it is the destination of man, to maintain a peculiar and immediate communion with the Deity.”

We have already mentioned an instance of the enthusiasm of Lavater on this subject, when almost a child, in the case of his school-exercise. The following anecdote, related by himself, will shew, that he retained the same ideas, and acted according to the opinion he has here expressed, in his riper years.

His mother, notwithstanding she possess-

ed many excellent qualities, had yet some failings which were a cause of uneasiness to her son, and frequently a trial of his patience. In his confidential correspondence with his friends Felix and Henry Hess, especially the latter, he had occasionally made, though with great tenderness, some observations on this part of her character. The answers to these letters, which had relation to the same subject, he had carefully concealed in a place where he thought they would not be discovered, knowing that should they be seen by his mother, they would give her much offence, and probably occasion great uneasiness in the family. His prudent precaution was, however, ineffectual. One day, when he entered his chamber, he saw, to his great surprise and alarm, his mother sitting at the table with all these letters thrown into a basket that stood by her—"You see, Hans," said she, "I have found all your private correspondence. I must gratify my curiosity to learn what is the subject of it."—Lavater, as he frequently assured his friends, was thunder-struck, and knew not in what manner to act. He, however, had recourse to earnest and humble solicitation of that divine aid

in which through life he put his trust. He hastened into an adjoining chamber, threw himself on his knees, and prayed fervently that his mother might not read the letters. When he returned he found that she had not proceeded to open any of them, they all lay together as before, in the basket; and she returned them to him without having read a single letter. This incident, though it may only excite a smile from the generality of readers, made a forcible impression on the ardent mind of Lavater, and greatly contributed, as he himself declared, to confirm him in his conviction of the truth of the doctrine he believed to be taught in the scriptures, of the efficacy of prayer with faith in all the occurrences of life.

At the same time it is to be observed, that it cannot be objected to Lavater that he was only strenuous for the speculative doctrines of religion, or the efficacy of faith, while he disregarded the practical part and moral duties of Christianity. The following resolutions, which contain the rules he laid down for his observance through life, will shew how sincerely and zealously he attended to the latter.

“ I will never, either in the morning or

evening, proceed to any business, until I have first retired, at least for a few moments, to a private place, and implored God for his assistance and blessing.

“ I will neither do nor undertake anything which I would abstain from doing if Jesus Christ were standing visibly before me ; nor any thing of which I think it possible that I shall repent in the uncertain hour of my certain death. I will, with the divine aid, accustom myself to do every thing, without exception, in the name of Jesus Christ, and as his disciple ; to sigh to God continually for the Holy Ghost ; and to preserve myself in a constant disposition for prayer.

“ Every day shall be distinguished by at least one particular work of love.

“ Every day I will be especially attentive to promote the benefit and advantage of my own family in particular.

“ I will never eat or drink so much as shall occasion to me the least inconvenience or hindrance in my business ; and between meal-times (a morsel in the evening excepted) I will abstain as much as possible from eating, and from wine.

“ Wherever I go, I will first pray to God

that I may commit no sin there, but be the cause of some good.

“ I will never lay down to sleep without prayer; nor, when I am in health, sleep longer than, at most, eight hours.

“ I will every evening examine my conduct through the day by these rules, and faithfully note down in my journal how often I offend against them.

“ O God ! thou seest what I have here written—May I be able to read these my resolutions every morning with sincerity, and every evening with joy and the clear approbation of my conscience !”

The *Journal of a Self-observer*, which was published by Zollikofer at Leipsic, in 1771, is in fact the journal of Lavater, but with evidently altered dates. It is also not the same as it came from his pen. One of his friends, who had procured a copy of it, had made such alterations as he judged necessary, and sufficient to disguise it from the author. He then transmitted it to Zollikofer, who, convinced that its publication might do much good, caused it to be printed, and greatly surprised Lavater, by sending him a copy.

In the year 1769, Mr. Lavater entered on

the regular exercise of his duties as a minister, by being appointed deacon and preacher to the orphan house at Zurich. It was his own wish to have been the pastor of some congregation in the country; but Providence had destined him to act in a more enlarged sphere, and more suited to his talents and connections.

In the year 1769, Mr. Lavater published his translation of the second part of Bonnet's *Palingenesia*, which contains an *Examination of the Proofs of Christianity*. In his zeal for religion, and actuated by an ardent desire that every friend he esteemed should believe the truths of Christianity, truths of such importance to their present and eternal happiness, he prefixed to his translation a dedication to Moses Mendelsohn, the celebrated literary Jew of Berlin, in which he thus addressed him.

“ I know your acute penetration, your stedfast love of truth, your incorruptible impartiality, your ardent esteem for philosophy, and the writings of Bonnet in particular; nor can I forget the liberality and moderation with which you judge of Christianity, notwithstanding you have not embraced that religion; and the philosophical

esteem, which in one of the happiest hours of my life, you expressed for the moral character of its founder. I am therefore encouraged to entreat and conjure you, in the presence of the God of truth, the Creator and Father of us both, not—to read this work with philosophical impartiality, for that I am certain you will, without any such request from me ;—but publicly to controvert it, if you find the arguments by which the facts of Christianity are supported not conclusive ; or if you find them just, to act as reason and the love of truth require,—as Socrates would have acted had he read this book and found it unanswerable.”

So public an appeal to Mendelsohn on a subject so delicate gave the latter not a little uneasiness, as it placed him in a somewhat embarrassing situation with his friends of the Jewish religion. The adversaries of Lavater were loud in condemning the impropriety and rashness of the step he had taken, which, in fact, he himself afterwards regretted. Several letters passed between him and Mendelsohn on this subject, which were collected and published in a small pamphlet, in 1770, under the title of *Letters of Moses Mendelsohn and John Caspar Lavater*.

The answers of Mendelsohn are written with the greatest moderation and propriety. —“ I am fully convinced,” says he to Lavater, “ that what you have done has proceeded from the purest source, and is to be ascribed to the most friendly and benevolent intentions ; but I cannot deny that there is nothing I should less have expected than such a public challenge from a man like Lavater. You recollect the confidential conversation which I had the pleasure to have with you in my study—If I am not mistaken, assurances were given that no public use should ever be made of any words that might then be spoken ; but I would much rather suppose myself to be mistaken than that you have been guilty of a breach of promise. My unwillingness to engage in religious controversy proceeds neither from fear or imbecility of character. I did not begin to seek my religion only yesterday. Had I not, after many years of enquiry, been fully determined in favour of my own religion, it must have become apparent by my public conduct ; or were I indifferent to both religions, or a disbeliever of all revelation, I should know what prudence advises when conscience is silent.—Of the truth

of the essential doctrines of my religion I am as firmly convinced as yourself or M. Bonnet can be of yours. You ought not to have suppressed the conditional clause in that esteem for the moral character of the founder of your religion which I expressed in the conversation that passed between us.

“According to the principles of my religion, I shall not attempt to convert any person not born under our law. Moses has given us the law: it is an inheritance of the sons of Jacob. All the other nations of the earth are, as we believe, required by God to act conformably to the law of nature, and the religion of the patriarchs. Those who thus act we call virtuous men of other nations, and esteem them children of eternal salvation. I have the happiness to have for my friends many excellent men who are not of my religion; I enjoy the pleasure of their conversation, which improves and delights me. Never has my heart secretly exclaimed:—“Mischief is reserved for ye, noble souls!”

“Nothing but the earnest appeal of a Lavater could have induced me to make this open avowal of my sentiments, which I now do in order that silence may neither be

considered as contempt or consent. M. Bonnet may probably have written only for such readers who, like himself, are convinced, and only read to confirm themselves in their faith. His internal conviction and a laudable zeal for his religion have given a weight, in his opinion, to his demonstrations which another may possibly not find in them."

Lavater, before he received this letter, had heard from many of his friends, that the author of the work he had translated greatly disapproved of this dedication, and considered it as an act of indiscretion towards Mendelsohn, which opinion was afterwards candidly avowed to him by Bonnet. This gave him much uneasiness; though he was conscious that he had acted from the sincerest and best intentions. He, in consequence, wrote the following letter of apology to Mendelsohn:

" RESPECTED SIR,

" I address you thus because I sincerely believe you deserving of respect. I have been induced by motives the most sincere and well-meaning to dedicate to you my translation of the *Palingenesia* of Bonnet. The author of the work thinks that I

have acted indiscreetly in what I have done. Many of my friends at Berlin are of the same opinion. If you think so likewise, be pleased only to intimate to me, or any friend of mine, in what manner I may make reparation for this indiscretion, though, in fact, I can scarcely conceive it to be such. At any rate, I shall be satisfied if you will examine and maturely consider my conduct in this particular.

“Forgive me—what? that I highly esteem and love you? that I most ardently wish your happiness in this world and in that which is to come?—Forgive me, however, if I have chosen an improper mode of expressing this esteem, and this wish.”

While this letter was on its way to Berlin, Mr. Lavater received from Mendelsohn that from which we before gave an extract. In the answer which he immediately returned to it, he observes that he cannot entirely repent of what he had done, though so many of his friends, as well as the author of the work, had expressed their disapprobation of the dedication. “My intention” says he, “was not to force from you a confession of your faith; but as I believed the cause of chris-

tianity to be excellently defended by M. Bonnet, I entertained a hope that I should effect what I conceived to be of much more importance than the translation of the work, if I could induce you to undertake a careful examination of it. Your kind and liberal letter has confirmed the judgment of my friends, and fully convinced me that I was in the wrong. I therefore recal my unconditional challenge, in which I was not sufficiently justifiable, and thus publicly request your pardon for my too great impertinence, in which I was in the wrong, in my address to you.

“ It would give me the greatest uneasiness could I imagine that you suppress, merely from politeness and friendship, a suspicion that I have acted contrary to my promise; or that you could allow the public to entertain the most distant surmise that, regardless of my promise, I had made such use of a private conversation as must be prejudicial to you. I am, however, ready to admit that when I mentioned the esteem you expressed for the moral character of the founder of my religion, I ought to have been more explicit, since it was limited by the condition—if he had not assumed to himself

the honour of that adoration which is due only to Jehovah.

“ I consider the essential arguments, with respect to the proofs derived from facts, in favour of Christianity, as incontrovertible. Yet must I declare, so much do I love the truth, that great as my attachment to my religion is, it would not prevent my leaving it, if I thought the falshood of it demonstrated, or could be persuaded that the moral proofs, and proofs derived from facts, by which the divinity of the mission of Jesus is supported, have less logical value and force than those on which you found the divinity of the mission of Moses and the Prophets.

“ I can conceive, according to my ideas of Judaism, which I have formed from the revelation common to us both, that the Jewish religion and church aims not to be more widely extended than over the posterity of Israel; Christianity, on the contrary, from its nature, was designed to be a general religion, equally adapted to all nations. I, as a christian, likewise believe—though in this many of my brethren do not agree with me to the same extent—that it is one of my most obligatory duties to extend the honour of my Lord and master, and the truth of his reli-

gion, by every rational means, suitable to the nature of the thing, and to defend it from every hurtful prejudice.

“Suffer me to declare, for the honour of truth, that I find in your writings sentiments which I more than honour, which have drawn tears from my eyes; sentiments which compel me, forgive my weakness, to renew the wish—would to God he were a christian! Not that I in the least doubt that the Israelite, to whose sincerity the Omniscient must bear the same testimony which I have borne in my address, is as much regarded by him as the sincere christian; my gospel teaches me that God is no respecter of persons, but that, in every nation, he that feareth him, and worketh righteousness, is accepted with him.

“I shall conclude with expressing my conviction, which I consider as equally certain as delightful, that I shall find you, if not now, at least hereafter, among the happy adorers of him, whose inheritance is the congregation of Jacob, my Lord and Master Jesus Christ.”

This letter, which was intended for publication, Lavater accompanied with a private letter to Mendelsohn, in which he says—

“I submit it to your justice whether you will leave the public still under the influence of that suspicion so afflicting to my heart, which is conscious of its innocence, that I have been guilty of a violation of my promise by the general mention I have made of a conversation which passed between us. I certainly thought that I could not add the condition on which you expressed your esteem for the founder of the Christian religion without a departure from that promise.”

In a second letter written somewhat later, in consequence of a number of false and ridiculous stories which were then circulated relative to this affair, he admits that he gave the promise alluded to, but declares that he understood it in the sense that he would not make any indiscreet discovery of any thing that might be said against Christianity in the course of the conversation. In this letter he likewise mentions an idle report, that he had written to some person that could he but pass eleven days in perfect sanctity and continual prayer, he was fully convinced that he should obtain the conversion of Mendelsohn—“This,” says he, “is too ridiculous to require contradiction. It is al-

so reported that I have said, that I was anxiously concerned for the salvation of your soul—Such a thought never entered my mind. We may believe that there are superior and inferior degrees of beatitude, without supposing that there can be no salvation without the pale of the church.”

Mendelsohn concluded this correspondence by declaring, in the most express manner, his full conviction of the sincerity, benevolent intentions, and friendly disposition of Lavater towards him—“His letters to me,” says he “exhibit, in my opinion, his moral character in the most advantageous light. We find in them the most indubitable proofs of true philanthropy and sincere religion; an ardent zeal for goodness and truth, an unbiassed integrity, and a modesty approaching to profound humility. It rejoices me extremely that I had formed a true estimate of the worth of so noble a mind. It is an extreme excess of goodness and modesty in such a man as Lavater, publicly to ask my pardon—Why should he?—I again as publicly declare that I have never considered myself as offended or injured by him. The *importunity*, as he himself terms it, which might be discommendable

in his dedication could only have proceeded from a too ardent and incautious love of truth, and must carry with it its own excuse."

In the years 1770 and 1771, so great a dearth prevailed in Switzerland that many of the poor died of hunger, and all were reduced to the greatest distress. The charity of Lavater was on this occasion extremely active. Though not rich, as he derived but very little profit from his situation as preacher to the orphan-house, and almost the only income he could at that time call his own was the produce of his publications, he yet gave away all he could possibly spare, and by constantly enforcing in his sermons the duty of being charitable to the poor, and personally applying at the houses of the opulent to solicit alms for their relief, he obtained considerable sums to distribute, and hundreds had cause to bless his pious and indefatigable benevolence.

In 1770, Lavater wrote his *Reflections on Myself*—a *Collection of Spiritual Songs*—an *Ode to God*—and the *Christian Manual for Children*, which was published in 1771. In the same year he likewise transcribed his *Journal of a Self-Observer*, which was after-

wards published, without his knowledge, by Zollikofer, making such alterations and additions as he judged requisite, and communicated it in manuscript to many of his friends. In 1771, he published a *Biographical Eulogium of Breitinger* ; and in the same year again addressed the public on the subject of faith and prayer, and the miraculous gifts of the Holy Spirit. The *Three Questions*, which he published about two years before, have already been mentioned. To these a variety of answers had appeared, in most of which, he tells us, instead of a precise answer to clear and precise questions, he found only exclamations and declamations, sneers and ridicule, or sighs and lamentations over the consequences which such a doctrine might be expected to produce. In those which condescended to reason on the subject, the principal argument insisted on was, that we must be guided by facts and experience in our interpretation of the sense in which such passages of scripture as contain promises of miraculous powers are to be understood. Lavater replied to these by publishing a kind of circular letter, in which he requested all his friends, and, in general, all enquirers after

truth, to assist him by the communication of all such facts as had come to their knowledge, which might tend to prove that these scriptural promises extend to the present times.

“We must examine,” says he, “whether after the death of the apostles, and of those who through them and during their lives had received the Holy Ghost or preternatural powers, there be any certain historical examples of effects of prayer, faith, and the gifts of the Holy Spirit, which are entirely or in part similar to the miraculous events related in the gospel; and whether it be credible that the numerous relations of this kind transmitted to us by so many fathers of the church, and other ecclesiastical writers, can all, without exception, be false.

“You will render me a very grateful service if you will point out to me the most remarkable facts of this kind, or the historians who have recorded them, which you consider as certain or doubtful; and also if you would direct me to such writers as have treated this subject with impartiality.

“I wish to ask all the friends of truth whether no positively certain or credible events are known to them, which have hap-

pened since the reformation, and which are entirely or in part similar to those miraculous effects of prayer, faith, and the Holy Spirit recorded in the Gospel; events which have immediately followed prayer or some positive exertion of faith, and which were not to be expected to take place in any natural manner? I wish such facts however to be communicated with the requisite proofs, or at least with an intimation where I may find such proofs.

“It is not of less importance to me to know whether there be any incontrovertible example of a living pious and conscientious man, who will declare before the omniscient God—I have prayed, offering up my petition, according to the precept of the Gospel, with undoubting expectation that I should be heard, and I was not heard. God answered me not.

“I shall add nothing with respect to the importance of this enquiry, the object of which is to ascertain, whether the sufferer, whom no human wisdom or power can relieve, may still, in the same manner as the first christians, have recourse to the omnipotent power of Christ; whether the christian of the eighteenth century, as well as

the christian of the first, may attain to an immediate and visible communion with God through Christ? Can there be an enquiry more important to the friend of humanity, who views around him so much dreadful misery ; or to the christian who every-where sees infidelity, and the empty, powerless, and spiritless name of christianity triumph ?

“The strictest impartiality and love of truth must be observed in this enquiry. I can conceive no crime more impious and shocking than, either from incredulity or attachment to a preconceived opinion, to deny or purposely to conceal a visible operation of the Deity which must tend to the comfort of human kind—or from superstition, and attachment to opinion, falsely to ascribe to him such operations, and affirm that God has done what he has not done.”

This public invitation was answered by many letters addressed to Mr. Lavater from various persons, and containing numerous wonderful anecdotes, with the proofs, or pretended proofs, of the extraordinary facts. He examined them all with an industry and carefulness which can scarcely be conceived, except by those who were well acquainted

with his character—"There is scarcely any proverbial expression," he would say to his friends, "which seems more liable to exceptions than that which asserts that we willingly believe what we incline to wish. With respect to myself, I know that in such cases I am more disposed to doubt, and examine with much more scrupulous attention."—He was well convinced that most of the relations transmitted to him, neither bore the stamp of genuine simplicity, nor were supported by proofs in any manner satisfactory; yet he impartially examined them all; and this impartiality and serious examination frequently procured him much ridicule and censure from those who were decidedly hostile to his opinions on this subject; while, at the same time, his rejection, after examination, of the claims of those who pretended to extraordinary gifts and powers was revenged by them with invective and insult.

In the course of his enquiries into the proofs of facts of this nature, he became implicated in some transactions which at the time excited considerable attention, and occasioned many unmerited reflections on his credulity and conduct.

A widow of the poorer class of people, named Catharine Kinderknecht, who resided about a mile out of the town of Zurich, pretended to possess extraordinary gifts, and to have experienced, on many occasions, remarkable answers to her prayers. She was encouraged and supported by a young clergyman, who, knowing Lavater's peculiar opinions, applied to him, and represented the widow as a living instance that the power of faith promised to the sincere christian had not ceased. Lavater was at first much impressed by the apparent piety, the fervency of manner, and the fluent discourse of this woman; but he had doubts; for she was either really too great an enthusiast, or over-acted her part. She, however, found believers in her pretensions, and, among others, some relations of the celebrated Fuseli who had accompanied Lavater on his journey to Berlin. One of these had a complaint in his arm which baffled the skill of the surgeons he had employed; and he was persuaded to have recourse to the prayers of Mrs. Kinderknecht. While she was praying, he thought it was impressed on his mind that he should pluck a cabbage leaf in his garden, and apply it to the

diseased limb. He then opened the Bible several times, and, the third time, the passage presented itself in which Isaiah prescribes a plaister of figs for the recovery of Hezekiah. This encouraged him to apply the cabbage leaf, and it had, at least for the time, a salutary effect. Here was a miracle that could not be contested. Lavater, however, was not satisfied; and it was considered as very extraordinary, that he who was an avowed believer in the power of faith should entertain doubts in a case so evident.

About the time of Lavater's first acquaintance with the widow, he had conceived the idea of building a small house, at a little distance from the town, as a place of retirement, when he wished to avoid interruption. By the inducement of the young clergyman he began to build, but soon after desisted, and the house was finished by Mrs. Kinderknecht and her patron; and here the clergyman preached, the prophetess prayed with ecstatic fervor, and congregations of wondering auditors assembled, which continually increased. Though Lavater never went to these meetings, he was blamed by many as the author and encourager of the enthusiastic scenes acted at them; and his

enemies sneeringly called the house Lavater's *Miraculatorium*.

Lavater, who entirely disapproved of these proceedings, wrote a letter of reprehension, conceived in very strong terms, to the preacher, in which he declared his disbelief of the inspiration and superior gifts to which the widow pretended; and as he found that Fuseli, though he had at first been led away by the enthusiastic pretensions of these people, would listen to reason, he went with him to the preacher and the prophetess, by whom he was received with insult and abuse. The issue of the conference was that Fuseli, who confessed that his arm, with respect to a real cure, was still in the same diseased state, was greatly detached from them, and afterwards entirely renounced all connection with them. At length the consistory, at the suggestion of the magistrates, issued a prohibition against any person, for the future, preaching or praying in the place where these meetings were held. The minister submitted to the authority and command of his superiors, and Lavater, by his mild and gentle behaviour towards him, and by the force of his arguments, at length induced him to renounce his enthusiasm and error.

An incident which a short time after happened to Lavater, and which, with respect to the facts, appears to admit of no doubt, contributed probably not a little to confirm him in his ideas of preternatural communications.

In August, 1773, he made a journey to Richtersweile, to visit his friend Doctor Hotze. After his arrival there, he wrote to his wife that he was in perfect health, and that no accident had happened. But the next day she was attacked with a remarkable lowness of spirits, and a sudden impression on her mind, that her husband had either met with some dreadful misfortune, or was in the most imminent danger. She came down stairs from the room in which she was, and made known her anxiety and distress to her father-in-law; who replied, that as she had received, only the preceding day, the fullest assurance of her husband's safety, under his own hand, she ought not to yield to such fancies, which certainly had no foundation in reality. This answer had for the moment a consolatory effect; but no sooner had she returned to her chamber, than she felt herself again overpowered by the same melancholy ideas;

she threw herself on her knees, burst into tears, and, in an agony of distress, earnestly prayed for the safety of her husband, and his deliverance from any danger to which he might be exposed.

At this very time Lavater was crossing the lake of Zurich, in a small vessel, to go from Richtersweile to Oberreid, to visit M. Daniker, a respectable minister who resided there, when so violent a storm arose that the masts and sails were carried away, and the sailors themselves despaired of being able to save the vessel. Lavater suffered all the terrors of approaching death, which appeared to be inevitable. With anxious affection his thoughts recurred to his beloved wife and children, whom he feared he should never again behold in this world, while he prayed fervently to heaven for deliverance; and was delivered, for the ship weathered the tempest, and all on board reached the shore in safety.

We shall here subjoin another anecdote, somewhat similar, relative to professor Sulzer, as related in a letter to a friend, by Mr. Lavater, who was always particularly attentive to such facts as he thought tended to prove immediate supernatural agency,

the reality of presentiment, or powers in human nature unknown to, and unconceived by us.

The professor told him that in his twenty-second year, he was once suddenly attacked with an extraordinary melancholy, and anxiety, without his being able to assign any cause for it from his own situation, with respect to any external circumstances. It seemed to be impressed on his mind, that his future wife at that moment suffered by some severe and dangerous accident, though he then had neither any thought of marrying, nor any knowledge whatever of the person who afterwards became his wife. Ten years after, when he was married, and had almost forgotten this incident, he learned from his wife, that precisely at that time, when she was a girl of only ten years of age, she was nearly killed by a violent fall, from the injurious effects of which she had never entirely recovered.

These extraordinary relations we give as we find them, and leave to our readers to form their own opinion of them, and choose, according to their several preconceived ideas, whether they will ascribe the facts they state to preternatural impulse, to some

secret energies of our nature, or to a mere casual coincidence of events. That they were to be attributed to the latter, Lavater certainly did not believe.

In the beginning of 1773, Mr. Lavater lost his mother, and the following year his father, soon after whose death he found his health in so impaired a state, that he made a journey to Ems, near Nassau, to make use of the baths at that place. In this journey he for the first time saw Göthe, whom he found at Frankfort, and who accompanied him to Ems; he likewise formed a personal acquaintance with Basedow, and several other eminent men, respectable for their learning or their piety.

The numerous opportunities he had of seeing and conversing with a great variety of persons, and examining their characters and dispositions, were particularly favourable to those physiognomonical enquiries to which he appears to have been addicted, in some degree, very early in life; and which, from about the year 1770, to his death, he prosecuted with the greatest ardour, and even enthusiasm. His first production on this subject was a small work, printed at Leipsic, in 1772, entitled—*John Caspar La-*

Lavater on Physiognomy. It contains the fundamental principles, and the substance of several of the essays, given in a more ample manner, in his great work, of which the first volume appeared in 1775, under the title of *Physiognomonical Fragments, for the Promotion of the Knowledge and Love of Mankind*, and the fourth in 1778.

On the publication of the first volume of this work, M. Zimmermann, the celebrated physician of Hanover, between whom and Lavater many communications had before passed on the subject of physiognomy, wrote him a congratulatory letter, in which he says—"Your penetration appears to me more than human; many of your judgments are divinely true. No book ever made on me a more profound impression; and I certainly consider it as one of the greatest works of genius and morality that ever appeared. You may rely on my encouragement and support in every possible manner. How happy am I in the friendship of Lavater!"

With respect to the effect that Mr. Lavater's opinions concerning physiognomy had on his general conduct, the following passage from his life by M. Gessner, his

son-in-law, who may be supposed to have had many opportunities of forming the judgment he has given, may not be unacceptable to the reader.

“Whoever was intimately acquainted with Lavater must bear testimony with me, that his ideas on the subject of physiognomy tended only to enlarge his benevolence and philanthropy. A hundred times have I been witness that on account of the advantageous dispositions of mind he perceived in the physiognomy of a person, and of which he discovered the decisive tokens in the firm parts of the countenance, he has entirely disregarded the very unfavourable appearances exhibited by the moveable parts of the same countenance. His esteem for great capacities and talents in the human mind, and his joy at discovering them were unbounded; and he was always willing to overlook defects; at least, he was very seldom heard to speak of them.

“He relied very much on the first impression which the external appearance of any person made on him; and he has often declared that this impression has much less frequently deceived him, than his subsequent reasoning, when its force became

weaker—This kind of intuition certainly cannot be learned. I shall here give one of the many instances with which I am acquainted of the superior degree in which this intuition was possessed by Mr. Lavater.

“A person to whom he was an entire stranger was once announced, and introduced to him as a visitor. The first idea that rose in his mind, the moment he saw him, was—‘This man is a murderer’—He however suppressed the thought as unjustifiably severe and hasty, and conversed with the person with his accustomed civility. The cultivated understanding, extensive information, and ease of manner which he discovered in his visitor, inspired him with the highest respect for his intellectual endowments, and his esteem for these, added to the benevolence and candour natural to him, induced him to disregard the unfavourable impression he had received from his first appearance with respect to his moral character. The next day he dined with him by invitation; but soon after it was known that this accomplished gentleman was one of the assassins of the late king of Sweden;

and he found it adviseable to leave the country as speedily as possible."

In the summer of the year 1777, Lavater received a visit from his friend Zollikofer, whom, on his return, he accompanied a part of the way. They took their road through Waldshut, where the emperor Joseph II. then was, who hearing that Lavater was in the town sent for him, and held a conversation with him on the subject of physiognomy. Of this conversation, Lavater has himself given the following account:

"It is impossible to describe the gracious manner in which the emperor advanced forwards to receive me. I must observe, that his countenance, and person, made a very different impression on me, from all the portraits and descriptions of him that I had met with, and the ideas I had formed of him from them. With the utmost condescension and affability, he said to me, with a smile:

"Ah! you are a dangerous man! I do not know whether any one ought to suffer himself to be seen by you. You look into the hearts of men. We must be very cautious when we come into your company."

“With permission of your excellence,” answered I, “I will say there is no honest and good man who need to fear me, if I could really look as deep into the heart as some persons may imagine I can, which I am very far from being able to do. I consider it as my duty, and it is a pleasure to me, to notice rather what is good in my fellow-men than their failings—I am, besides, myself a sinful man, who would not always wish that others should see into my heart, and whom it very ill becomes to be too severe.”

“The emperor appeared perfectly satisfied with my answer. He took me to a window which was open, and with an affable smile continued the conversation.

“But can you, tell me,” said he, “how you came to conceive the idea of writing on such a subject?”

“I answered, that I had occasionally drawn portraits, and had observed particularly striking resemblances between corresponding parts and features of the countenance of different persons; as for example, similar noses distinguished by particular acuteness. This very naturally led me to enquiries into the resemblance that might

be found in their character, dispositions, and intellectual powers, how different so ever they might in general be ; and I found as evident resemblances in their minds as in the features of their countenances. Thus was I induced to enquire further, till gradually I arrived at the point where I now am.

“The emperor then asked me concerning the ancient authors, who had written on this subject, and what I thought of them.

“I answered that I had read very few of them, but could perceive that the greater part had copied Aristotle, and collected together a great many contradictory assertions. Many of them had treated the science rather with a view to prediction of future events than rational observation ; they had said and written more than they saw and felt.”

“And how,” said the emperor, “have you treated the subject ? In what do you differ from your predecessors ?”

“I believe,” said I “that I may assert, without incurring the charge of self-sufficiency and arrogance, that, though I am infinitely deficient in what is indispensable to a good physiognomist, I have, in two respects,

taken an entirely different course from all my predecessors who are known to me. I merely observe; and assert nothing but from my own observation—I have certainly affirmed much less than the old writers on the subject; but what I have said has been much more precise and defined; and in this science, accuracy and precision are of infinite importance. The greatest confusion must be introduced into physiognomy, and the science be exposed to the utmost contempt, if those who treat of it express themselves in vague and general terms, and give the same name to dissimilar features, only on account of a general and remote resemblance. Thus, for example, the old authors say generally:—High foreheads, and large foreheads, betoken a feeble and slothful man—We certainly find feeble and slothful men, with large and high foreheads; but all large and high foreheads, are not signs of feebleness and sloth. Let us recollect Julius Cæsar. There are such foreheads, which accompany extraordinary penetration, and activity. Such erroneous judgments, can only be avoided, by the most accurate precision. My endeavours have therefore been directed to define the peculiarities of

each part of the countenance, as accurately as possible, both by delineation and descriptive terms. I likewise believe that I may claim an opinion of my own, or that I have taken a separate and little beaten track, since I have employed my attention more on the firm, defined, and definable parts of the human physiognomy, than on the moveable, momentary, and accidental. The greater part of physiognomists speak only of the passions, or rather of the exterior signs of the passions, and the expression of them in the muscles. But these exterior signs are only transient circumstances which are easily discoverable. It has therefore always been much more my object to consider the general and fundamental character of the man, from which, according to the state of his exterior circumstances and relations, all his passions arise as from a root. I direct my observation more to the basis, and fundamental capability of the man, to the measure of his activity, and passiveness; to his capability to receive, and his power in general; and the expressions of these, I find partly in single features, in the terminations and outlines of the forehead, the nose, the scull, or the bones; and partly

in the consonance and harmonic combination of these parts in one whole. Much more difficult to recognise, but, at the same time, much more certain and decisive, are the expressions of the powers of the mind, of the actual and possible activity, and irritability of the man, which are manifested in the countenance at rest."

"The emperor listened to me with much attention. He seemed to reflect on what I had said, and as it appeared to me with some surprise. He for an instant turned, with a gracious smile, towards the open window, so that I had, for the first time, a profile view of him. I principally directed my attention to the eyes and nose. This moment of observation, when he did not look at me, was to me particularly valuable.

"I can readily admit," said the emperor, "that much of the power of a man's mind, of his disposition, temperament, and passions, may be discovered from his countenance; but integrity and sincerity—Oh! these are very difficult to discover by the features! With respect to these you must be extremely careful and attentive. There is too much dissimulation in the world."

“There certainly is much,” answered I, “and, undoubtedly probity is much more difficult to discover than understanding, wit, courage, and temperament. We may assign many outlines and traits of which we can say with certainty—where these appear in a countenance, there is much understanding. But it is not thus with respect to probity. Notwithstanding this, there are certain measures of power, wisdom, and goodness, which may be combined in such just proportion, that integrity must almost necessarily be the result. Now each of these ingredients, which compose integrity, has its appropriate signs, and their harmonizing may be expressed by the harmony of the features. A great portion of goodness, benevolence, and firmness, which form the basis of probity and integrity, cannot easily be mistaken in a countenance.”

“Do you not find,” said the emperor, who made several judicious objections, and heard my answers with attention—“do you not find, that character in the female sex is much more difficult to ascertain, and, in fact, that there is much less of peculiar character in that sex than in the male?”

“ In certain respects,” replied I, “ I must answer in the affirmative ; but in others in the negative.”

He smiled sarcastically, and with the significant air of a man of experience—“ Women” said he, “ are governed by men, and apt at imitation. They have no character of their own, and assume any that they choose. Their character is that of the man whom, for the time, they wish to please. They perhaps meet with one who is serious, sedate, and prudent, and who in some particular or other pleases them—immediately they are sedate and serious—soon after another comes, who is gay and lively ; and as they have not attracted the notice of the former, they now become lively and gay, merely to please their new associate. What then is their character? Who can ascertain their disposition from their countenance? The physiognomist may study then a long time, and when he thinks he has obtained certainty, on a sudden they are totally changed.”

“ I admit,” answered I, “ that these remarks of your excellence are in general well founded, and that it is, to a certain degree, undoubtedly true, that women are

what they are only through men ; or, rather, that they assume, in the presence of men, the character which they think most proper to be assumed—yet at the same time there are certain firm, unchangeable, undisguiseable features, tokens of the internal basis of their character, in which the physiognomist will not easily be deceived. It indeed cannot be denied, that as their physiognomy is less bony, less projecting, less strongly delineated, it is not so easily to be defined, as that of strongly-formed, firm-boned men. But if we always, in the first place, direct our attention to the sum of receptibility and power, and the basis of their character, to the grand outline and form of the countenance, we shall not greatly err. It can never be sufficiently repeated, that there is so much in every human countenance that is independent of all the arts of dissimulation, that we ought not to fear those arts. Only the moveable features are within the influence of dissimulation ; the real countenance, or the basis of those features, is beyond its power.”

“But consider,” said the emperor, “should you be able to assign precise principles, and your observation become a certain and

attainable science, what a revolution you must produce in the world. All men would view each other with very different eyes."

"I confess," replied I, "that my head frequently turns giddy, only at the thought of all the changes which physiognomy might produce in the mass of the human race—But it will produce no such changes."

The account given by Mr. Lavater of his conversation with the emperor Joseph, contains some other particulars of less importance; but the above extract, as it serves to elucidate his ideas and opinions on the subject of physiognomy, will no doubt be most acceptable to the reader.

The sentiments of Lavater on the subject of physiognomy have frequently been misrepresented, with a view to render him ridiculous, or from still baser motives; and even judgments on portraits have been ascribed to him, which he never gave. About the year 1783 some time after his great work on physiognomy had been translated into Dutch, he received a letter from the Hague, informing him that a very unwarrantable liberty had been taken with his name by a shameless libeller, who had asserted, in some fugitive publication, that

the *silhouette*, or shade of a respectable person, who held a public employment of importance, had been sent to him, and that he gave on it the following judgment—
“Lorsque j’envisageois la tête que vous m’avez envoyée, je demeurai pour un moment muet d’étonnement de voir çidevant mes yeux l’ambition telle que je me l’a suis tousjours représentée sous une forme humaine—La hardiesse, l’esprit de sedition, la despotisme me frappèrent comme autant de coups de foudre, lancés contre le genre humain par ce monstre. La vengeance, le trahison, l’emeute, voila ce que sa bouche semble exhiler.”*

“Whoever,” said Lavater, in his answer to this letter, “is in the least acquainted with me, either personally or by my writings, must know that a judgment so severe, malignant, *and* so entirely destitute of all love for *human* nature, could never proceed from

* When I looked on the head which you have sent to me, I remained for some moments mute with astonishment, at seeing thus before my eyes ambition, such as I have always represented it to myself, under a human form—audacity, the spirit of sedition, and despotism, transfixed me like so many thunderbolts launched against the human race by this monster. His mouth seemed to exhale vengeance, treason, and popular tumult.

my heart, my lips, or my pen ; and that I avoid and abhor every thing that can cause or promote dissension and enmity. But to those who have no knowledge of me, I must calmly and solemnly declare, before the Omniscient who shall judge me, that the opinion in question was not given by me, either in whole or in part ; either immediately or mediately, but has been imprudently ascribed to me with a total disregard to all morality and all truth."

It appeared to be of the more importance to insert the above anecdote, as the reader may possibly recollect other opinions reported to have been given by Lavater on the portraits of distinguished persons, which there is every reason to believe are equally destitute of foundation.

Before we quit the subject of Mr. Lavater's physiognomonical opinions and writings, it will be proper to notice the work, of which a translation is presented to the public in these volumes. We shall, therefore, subjoin the account of the publication of this edition as it stands in the *Life of Lavater* by Mr. Gessner his son in law, who may be supposed to have been well ac-

quainted with the real opinions of a person so nearly related to him on this as well, as other subjects; and as it may serve for a sufficient answer to some remarks which have been made relative to it, and in which even the character of Mr. Armbruster, the editor, has not been spared.

“ In 1783, Mr. Armbruster, at the instance of Mr. Lavater, prepared and published an octavo edition of the great work on physiognomy, reduced to a smaller form; but with respect to whatever is essential, a complete and perfect work of this edition Mr. Lavater himself very carefully revised, which revision is certified under his own hand at the end of each volume; it is illustrated with a great number of plates; and it was Mr. Lavater’s avowed opinion that this work, which is sold for nearly the tenth part of the price of the large edition, contains completely all that is essential in the latter.*”

In the year 1772, Lavater published his *Sermons on the History of Joseph*, which even in the opinion of those who were not accus-

* Johann Kaspar Lavaters Lebensbeschreibung von seinem Tochtermann Georg Gessner. Vol. II. p. 334.

tomed to judge very favourably of him and his works, had distinguished merit. In the following year appeared his *Sermons for Festival Days*; and between 1773 and 1777, several single sermons, among others one entitled, *The Unparalleled Criminal, and his Fate*: which latter he preached, in consequence of the following very extraordinary incident.

On the 13th of September, 1776, a prayer day was observed at Zurich, on which occasion the sacrament is always administered. When the wine was presented to the communicants, many of them observed that it appeared very thick and dirty. Several did not taste it, but those who did were soon after taken extremely ill. This, as may be supposed, excited the greatest alarm; some physicians and chymists, who were directed to examine the cans and cups, declared that poison had actually been mixed with the wine. The strictest enquiries were made to discover the author of so horrid a deed, but in vain; the persons who had the care of the church were all found to be innocent. The magistrates omitted no means that might lead to the detection of the perpetrators of an act of such enormity. It was re-

commended to the ministers of the different churches to make this atrocious deed the subject of their sermons ; and Lavater inveighed with all that ardour and zeal which might be expected from him, against this *unparalleled criminal*, who however was never discovered, and perhaps never existed ; for it became afterwards an almost general opinion, that all that had happened was merely to be attributed to carelessness and uncleanness.

In 1775, Mr. Lavater was chosen pastor, or first preacher, to the orphan-house, where he was deacon or second preacher ; and, in 1778, deacon of the church of St. Peter in Zurich, of which he was afterwards (in 1786) unanimously chosen pastor on the death of his colleague, M. Freytag.

In the summer of 1778, in a journey which he made to Augsburg, he for the first time had a personal interview with Gassner, a catholic priest, who some years before had greatly excited his attention, and furnished the subject of several letters, which passed between him and various persons, by some extraordinary cures he was said to have wrought by prayer, and a kind of religious exorcism. These enquiries of

Lavater afforded his enemies an opportunity to charge him with credulity and superstition. But as he always avowed his belief, that extraordinary powers would accompany, and preternatural effects be produced by an extraordinary degree of faith, he could not be censured for a candid and impartial enquiry into accounts, the truth of which was vouched to him by persons in whose understanding and integrity he believed that he might confide. The apparent strength of this evidence will appear from the following facts.

About the end of August, 1774, Doctor Hotze, of Richtersweil, communicated to his friend Lavater a letter which he had received from Doctor Harscher at Constance, which contained this account of Gassner—"Joseph Gassner, a man of much piety, humility, and virtue, had in his youth studied medicine at Inspruck; he afterwards became a secular priest; he was at this time attacked with severe pains in the head, as often as he read mass. He had recourse to the advice of the ablest physicians, but without obtaining any relief. In the mean time he frequently read books that treated on the subject of exorcism, and

made the first trial on himself. From that moment his pains in the head left him, and he then prayed to God that he would bestow on him the power of extending the same aid to his fellow men. I laughed at all this when I first heard it, and thought it an old woman's tale. The bishop sent for him to Morspurg, where were two sisters from Munsterlingen, extremely ill; these he healed in the name of Jesus, and they are restored to perfect health. I come here several times in a week, but could not be convinced till I had myself twice spoken to the father. I behold wonderful and powerful cures, far exceeding our art—His expression is—*I conjure thee in the most Holy Name of Jesus*—and then follow effects which overwhelm me with awe.”

This relation will no doubt appear to the reader not a little extravagant, but Lavater, whose particular opinions predisposed him to receive it favourably, at least to examine impartially into the facts stated in it, reasoned thus—“This letter,” (these are his own words) “comes to me from a person who has always been represented to me as a man of understanding and integrity; from Hotze, from a physician who saw both these women

in their diseased state, and when restored to health; who has himself conversed with Gassner, and witnessed, as he says, the wonders he has wrought. The progress of his faith is related in this letter, in a manner that, admitting it to be true, cannot be more natural. He suffers pains, he seeks aid from men, and finds it not; he reads, as might be expected from a catholic priest, books on the subject of exorcism; the idea occurs to him that his sudden, painful, and incurable head-ach, attacking him only at certain times, may be the buffetting of Satan, and he has recourse to the means, which to a christian, a catholic, and a priest, must be the most natural—to the power of the name of Jesus as a protection against his malady. He makes trial of this power, and his malady leaves him; he wishes to extend the benefit of this power to other sufferers; he prays to God, and receives that for which he prayed. Can any more natural, just, and christian progress of faith and love be imagined than this?"

Lavater made all the enquiries in his power to satisfy himself whether the facts stated in this letter were true or false, or the deceptions of an impostor. He entered

into a correspondence with Hotze, as also with the physicians Harscher, and Ehrhard of Memmingen, who averred that they had witnessed similar cures—"Our patients," said they, "have been healed by Gassner; we saw them, are convinced they were sick, and are now in perfect health. We can, if you request it, send you numerous, well attested cases of contractions and epilepsies, which have been cured by him, and in which the patient has never suffered a relapse."—The celebrated Zimmermann of Hanover communicated to him a letter from M. Wolter, privy counsellor and personal physician to the elector of Bavaria. From this letter the following is an extract.

"I send you the account which I have drawn up, for their Serene Highnesses, of the effects produced by the priest Gassner on my own daughter, the baroness of Erdt, which, as you observe, I could not have believed, had I not seen them with my eyes, and, as I may say, touched them with my hands. Of these truly extraordinary facts, with respect at least to their historical certainty, I am perfectly assured; though in what manner they are to be explained, I am still doubtful, and must defer my judg-

ment. I presented to Gassner my daughter, a woman of understanding and resolution, who was troubled with rheumatic pains in her head. He made her kneel before him, and having placed his hands on her forehead and the back part of her head, repeated some prayers in a low voice, after which he directed her to stand up, and began his exorcisms in this manner—"I command thee in the name of Jesus to fall into frenzy and convulsion of the head, without any other part of thy body being affected; at the same moment nature obeyed, and the patient uttered the most frantic expressions; but at the instant he pronounced the word—'Let it cease'—she immediately was restored to her natural state, without recollecting any thing of what had passed. He repeated similar and various commands, and, at length, laid his hands on her head, prayed, and gave her the blessing, and she is now free from the slightest trace of her disorder, from which, before, she almost continually suffered, in a greater or less degree."—M. Wolter afterwards adduces a number of similar facts, of which he had been an eye witness, and mentions the cases of forty-two persons of his acquaintance, who had re-

ceived relief from Gassner—"My opinion," says he, at the conclusion of his letter, "and my answer to the objections of all unbelievers is—go and see."

Lavater, however, whatever his wishes might be to find confirmed, by incontestible facts, an opinion which he had openly avowed, and which had procured him much ridicule and harsh animadversion, appears still to have entertained many doubts. He wrote to Doctor Wolter, enquiring whether he had observed any appearance of cunning or trick in Gassner; whether the extraordinary ceremonies he used did not seem rather of the nature of the latter than merely intended to strengthen the faith of the patient and of the bystanders. He likewise wrote to Doctor Semler, who was an avowed infidel with respect to powers of this kind, requesting that he would make enquiries—"Your unsuspected integrity," says he "your great learning, the proofs you have given of an accurate understanding, and especially the frankness with which you deliver your opinion, have inspired me with the highest esteem for you, notwithstanding there are many things which I disapprove in your writings. Whether the facts attributed to

Gassner be true or false, you will admit, I am persuaded, that it is of the greatest importance to make enquiry concerning them. I wish to commit this enquiry. These miracles, if they are true, must be capable of abiding the examination of a man who has publicly disputed the reality of possessions by the devil. I can confide in your penetration to discover deceit and imposture, if any exist in this case, and in your integrity to declare the truth, if you are convinced of it, even though this truth shall prove that you have long embraced and defended error. You will, perhaps, say, it is credulity on my part to suppose these relations may be true, or that I would endeavour to circulate them, from a fondness for my own opinion concerning the universality of the efficacy of faith and prayer. But the numerous attestations of eye and ear-witnesses, which now lie before me, must sufficiently vindicate me from the charge of credulity. And how can I act with more propriety than by committing this enquiry, with the numerous notices which I daily receive, to the examination of a man who, on this subject, thinks so differently from myself; to a philosopher who is the professed antagonist of demono-

logy. Were not truth alone my object, I should not thus make a reference to the judgment of an adversary, who, in my opinion, has shewn that he entertains the most deep-rooted prejudices against all such appearances."

Semler, was much gratified by the confidential application of Lavater. In his answer he did not deny the facts, though at the same time he did not hesitate to declare, that he believed that they were to be explained by natural causes, or that some deceit would be found in them. "Such deceit," answered Lavater, in a second letter, "must be most diabolical, or we have here the power of God in earthen vessels. Here is the evangelical power of faith, so far as the testimony of eye witnesses, and of the persons on whom the cures were wrought, is to be regarded." The letters which passed between Lavater and Semler on this subject were published in 1776, under the title—*A Collection of Letters and Extracts, relative to the Exorcisms of Gassner, with Remarks by Semler.*

In 1778, as has been before observed, Lavater had an interview with Gassner, in which he frankly confessed that he had made

no favourable impression on his understanding or his heart. He witnessed none of his cures, exorcisms, nor any extraordinary effects produced by him. He admitted that he believed him to be sincere, according to his ideas and doctrine, but he found him destitute of spirit and feeling. This opinion he did not hesitate to avow to all his friends, and it became more public than he had, perhaps, wished. He in consequence, soon after, received a letter from Gassner, complaining of the harsh judgment he had passed on him. To this letter Lavater returned an answer, the following extract from which will serve to elucidate his real opinion on this subject.

“ Though during my stay with you I had not the good fortune to witness any decisive proofs of your *summum imperium in nervos* (powerful influence on the nerves)—if you will not take offence at this expression, which I cursorily, and without any ill intention, made use of to a philosophical physician—I was yet satisfactorily convinced of your sincerity and integrity. Your system appears to me, as I have not hesitated publicly to declare, perfectly consonant with itself; and among all the hypotheses offered

to explain the effects produced, I consider yours as the most probable viz.—that all transient evils proceed from Satan, or, at least, are under his immediate influence. Far be it from me to deny the existence and the fearful action of the kingdom of Satan: to deny this, would, in my opinion, be to deny the divinity of the holy scriptures.—What I consider as agreeable to the scriptures, I believe to be true; and what I believe to be true, I avow on every occasion, though I know that I shall be ridiculed for it as a fanatic and an enthusiast. I must, at the same time, as freely declare that, however probable your manner of explanation appears to me, I can consider it only as an hypothesis.

“Admitting that I may have said or written to a person accustomed to philosophical enquiry—‘Gassner is a simple monk,’—this expression, considered as it is connected with all that I have besides said and written, will only signify—‘Do not suspect any deceit in Gassner; any cunningly devised plan. You will find him too simple a man to be capable of acting an assumed part.’—I will likewise not deny, that, though I believe you to be pious and sincere, I did not

find in you that superior degree of piety, and of the spirit of Christianity, which I expected from a man of your power ; though, I am sincerely convinced your piety may put mine to shame—It is not possible however to overcome my doubts—Tell me, therefore, what I shall do to obviate the ill impression which my misunderstood judgment concerning you, made public without my knowledge, and against my wish, may in any manner occasion to the disadvantage of truth. If you think proper to communicate this letter to any person, you are at full liberty so to do ; and if you can doubt my sincerity, I am willing to submit my heart, my opinion and conduct, with respect to you, to the examination of the whole world. I know that I do not shun the truth.”

The following passage of the journal of Lavater, written after he had seen Gassner, may still farther explain his opinion on this subject, and is very expressive of his peculiar ideas in general.

“Though,” says he, speaking of Gassner, “I saw no effects produced by him, similar to those of which I had heard and read so much, and which it is impossible should be

mere fictions, I am almost as much disposed to believe in the possibility of this power of action, of man upon man, as if I had myself been an eye-witness of every thing that is asserted to have been done; and I think I am authorized to conjecture, that this power which resides in all men, as the image of God, is a magical power of the mind over the bodies and powers of the corporeal world, which may continually become more perfect, and by faith in the humanity of Christ, be advanced and matured to the highest and most perfect power."

It will not, perhaps, excite surprise, after what has been said of the avowed opinion of Lavater on the subject of miraculous powers, and his correspondence with Gassner, that reports were circulated, that he was secretly a catholic, and that he and his whole family had formally, though privately, gone over to the catholic communion.— In fact, many pious catholics, whose friendship he greatly esteemed, believing him to be well-disposed towards their religion, in some points of importance, exerted all their powers of persuasion to complete his conversion; and he received many letters, inviting him to enter the pale of that church,

from which the writers conceived him not to be very far removed. Not only his declared belief, that the power of working miracles must continue in the church, encouraged this idea; but it was even supposed, though certainly very absurdly, that his physiognomical enquiries, and his disquisitions, in his large work on that subject, on the form and features given by painters to Christ—who he conceived must have the most perfect human form, as the expression of his internal virtues and powers—had disposed him to the reverence of images, or at least to an admission of their utility. But Lavater, in reality, held opinions very different from those of the catholic church, with regard to several of the most essential doctrines of the latter, particularly that of the sacrament; to which should, perhaps, be added his extensive charity towards all other christians, however they might differ from him with respect to creeds and ceremonies.—Yet this same charity by permitting him to cultivate the most intimate and friendly connections with many respectable and learned men of the catholic church, furnished one of the grounds of suspicion, that he was himself a secret catholic.

We have seen above, that Lavater was inclined to attribute the extraordinary cures, said to have been performed by Gassner, rather to natural than to divine and preternatural powers. He certainly was at all times much disposed to believe in occult and secret energies of nature, and eagerly enquired into all cases of this kind of which he received any accounts, and with respect to which he appears sometimes to have been too liable to imposition. To this is to be attributed the favourable opinion he expressed of the celebrated impostor Cagliostro, of which his enemies took advantage to report that there was a connection between them—In June 1783, on a journey which he made with his son to Ofenbach, he met with Cagliostro at Strasburgh, and so much was said of the interviews he had with him, that he found it necessary, in justification of himself, to give some account to his friends of his conferences with him, and his opinion of him, in which we shall find the same frank and undisguised avowal of what he really thought, which distinguished and reflected honour on Lavater on every occasion.

“I have seen this man,” says he, “three

or four times ; I have consulted him on the cases of some sick persons, and passed with him some few hours, for the most part in company with other persons, and not more than a single hour with him alone. He has communicated to me his theory of certain occult sciences, as they are called. I have observed him as carefully as possible ; put to him questions which were not answered, and received from him promises which were not fulfilled. Since that time we have been perfect strangers to each other ; never was there the least kind of intimacy or particular connection between us : this my friends may securely assert on every occasion.—No persons could hold opinions more diametrically opposite to each other than he and I, on many subjects which I esteem most essential and most sacred. We had once a very violent altercation in consequence of my contradicting him, and declaring my doubts of some of his positions, which I thought I ought not to admit. So long as he retains his forehead and I have mine, we shall never, here below, be confidential friends ; how frequently soever the most credulous of all the credulous may represent us as closely connected. Not-

withstanding this declaration, far be it from me, in compliance with the self-sufficient and hastily-judging genius of the age, to conceal that I have to thank him for various important services; and that,—partly on account of his *conformation*, and partly in consequence of the faith which one of my most discerning and sincere friends declared, with praise worthy constancy, even during his misfortunes, that he reposed in him—I consider him as a man in comparison with whom hundreds who ridicule him without having seen him appear to be mere children. I believe that nature produces a form like his only once in a century, and I could weep blood to think that so rare a production of nature should, by the many objections he has furnished against himself, be, partly so much misconceived; and, partly, by so many harshnesses and crudities, have given just cause for offence. Yet truth will continue truth how much soever it may be sneered at or reviled by the above-mentioned genius of the age; and I declare it is the truth, that he cured, among others, at my instance, with indescribable exertion and attention, the wife of my friend, of a malady till then incurable, and which to form an

Idea of must have been seen—*Inscitia commenta delet dies; veritatis judicia confirmat.**”

In the summer of 1783, many persons of the first distinction visited Lavater at Zurich, induced by the celebrity he had acquired by his writings, and the high esteem in which he was held by all who knew him for his unaffected piety and active benevolence. Among these were the Prince and Princess of Dessau; the Margrave of Baden, with the Hereditary Prince and Princess; the Duke of Wurtemberg; the Prince and Princess of Rohan; the Countess of Stolberg, and the Countess Julia Reventlow. To these illustrious visitors he behaved with the respect which their rank claimed, but at the same time with a frankness and sincerity very distant from that obsequiousness and flattery which is incompatible with the character of a Christian. In 1785, he likewise received a visit from Count Reuss, who, with his lady, remained with him at Zurich several days, after which they proceeded by way of Lucerne to Geneva, to which city, on their invitation, Lavater accompanied them.

* Time destroys the pretensions of ignorance, but confirms the truth.

At Geneva he first became acquainted with what is called *Animal Magnetism*, which began about that time to excite general attention. It may readily be supposed that Lavater made the extraordinary effects, said to be produced by this new art, the object of his industrious enquiry. The testimonies produced of the reality of these effects, appeared to him sufficient to demand his belief; and he acquired sufficient skill in the art to make a trial of its efficacy for the removal of some complaints with which Mrs. Lavater had for a long time been affected, and which he conceived to be of a nature particularly suitable to be acted upon by this new mode of treatment. He found, we are told, all the appearances follow which he had been taught to expect, and such success removed every doubt with respect to the general principle. His opinion on this subject will, however, be given with most propriety in his own words, as contained in some letters written by him to different persons about that time.

“I do not,” says he, “believe in the whole system of Mesmer, though I do not permit myself hastily, and without examination, to condemn a man to whom Provi-

dence appears to have entrusted a secret of nature. I do not, I repeat, believe in his whole system; but I believe what I have been assured of by the most respectable witnesses, and what I have repeatedly seen with my own eyes. My brother, a very intelligent physician, who has the rare gift of uniting in himself two qualities, each of which are extremely rare, that of being able strongly to doubt, and that of firmly believing, has a hundred times seen with his own eyes, what any other person may every day see, that there is a power in man which, by a certain kind of motion, may pass into others, and produce the most striking and determinate effects. I believe that many persons of delicate sensibility, especially when they suffer from nervous complaints, may, by that operation which, I know not with what propriety, is called magnetization, be thrown into a divinatory sleep, in which, according to the frame of their organization, their character, and their circumstances in life, they may have much more just perceptions than they could have had waking, and frequently discern and indicate with the most punctual accuracy, things which have relation to themselves, and the circum-

stances of their health. I cannot be more convinced that I exist, than that I have, by this operation, relieved, in the most evident manner, the bodily infirmities of my wife; and that, on any new attack, I am able to afford her the same relief. Whether the world ridicule or pity my weakness, its pity or its ridicule will not have the least effect on me: I know what I know, and see what I see, whether what I affirm be believed or not. I disregard whether it be imagination or reality. If by imagination I am restored to health, I will prefer that beneficial imagination to the reality which renders me again diseased."

"One word more with respect to magnetism: I consider it as a method of cure easily to be profaned, sometimes very dangerous, at all times difficult of application, not to be applied without medical caution, by no means universal in its effects, and which has been too much extolled by some, and too much degraded and decried by others."

The sentiments on this subject, which Lavater expressed in conversation and letters to different persons, excited the surprise of many of his friends, and drew on him from

them some remonstrances, and cautions against too great credulity; but whenever, in the course of his enquiries, he imagined that he met with facts that demanded his assent, nothing could restrain him from frankly declaring the impression they made on him, and exhibiting his ideas and his heart without disguise.

In 1782, the grand Duke of Russia (afterwards the Emperor Paul I.) with his consort the grand Duchess, being at Mompelgard, came to Zurich to see Lavater. They sent for him and he remained some hours in their company, during which the conversation principally turned on physiognomy.—He afterwards accompanied them to the celebrated fall of the Rhine at Schaffhausen, and experienced from his illustrious visitors the utmost attention and condescension.

Between the years 1782 and 1786, he published his *Jesus Messias, or the Gospel History, and the History of the Apostles, in Cantos*, a poem in four volumes, which appeared successively; and between 1782 and 1785, his *Pontius Pilate, or the Bible in miniature, and man at full length*, in four volumes, likewise published successively. This latter production he appears to have consi-

dered as containing the most exact transcript of his character, and sentiments. “It is,” he says, “so written as to procure itself many violent enemies, and few ardent friends. It is the exact impression of my mind and heart, and is, as it were my other-self. He that hates this book must hate me, and he that loves this book must love me—He who can only half approve it, can only half approve my mind and heart; he whom it entirely pleases, must be my sincere and ardent friend.”

About the same time, or somewhat earlier, his *Sermons on the Existence and Power of the Devil* made their appearance, but without his knowledge or consent, and he was much displeased at the manner in which they were given to the public. His enemies found in them matter for new animadversions on his opinions and enthusiasm.

In 1785 he published a series of *Sermons on the Epistle of Paul to Philemon*; as also a small work, entitled *Solomon, or the Lessons of Wisdom*, which he dedicated to the Hereditary Prince Frederic of Anhalt Dessau.—In the following year appeared his *Nathaniel, or the Divinity of Christianity, certain as indemonstrable; for Nathaniels, that is*

for those who possess the sincere, tranquil, guileless sense of truth. The title of this work again furnished his adversaries with a pretext for clamour and censure, on account of the expression *indemonstrable* divinity of Christianity ; but his meaning evidently was, that it did not require demonstration, or that it was incapable of demonstration, because self-evident, like a mathematical axiom.

In the year 1787, Prince Edward of England (now the Duke of Kent) passing through Zurich, made a visit to Lavater, and in the interview he had with him, expressed the wish of his royal mother, our illustrious and amiable Queen, to possess something in his hand-writing. Lavater complied with the request with which he was honoured by writing some reflections, which he entitled, *A word on the Human Heart*, and which gave him the first idea of his poem *the Human Heart*, which he printed in 1790, and stiles, in the preface, the favourite child of his heart.

In 1787, he published his *Miscellaneous Unphysiognomonical Rules, for the knowledge of Ourselves and Man in general*; and in 1790, his *Manual Library for Friends*; of

which, during four successive years, he published annually six volumes in duodecimo, and in the first of these inserted the above mentioned poem, *the Human Heart*.

In 1793, he made a journey to Copenhagen, in compliance with an invitation from the late Danish Minister Count Bernstorff, who had offered to present him with the expences of his journey, that he might have an opportunity to converse with a person whose writings he admired, and of whose sincerity and piety he was perfectly convinced. Lavater accepted the invitation, and set out for Copenhagen, accompanied by his son and eldest daughter. In the course of his journey he had interviews with many learned and religious men with whom he was before only acquainted by epistolary correspondence; and when he arrived at the capital of Denmark, or rather at Bernsdorf, the seat of the minister, he found himself, as he assures us, equally delighted and edified with the profound sense, the sincere love of truth, and unaffected piety of that great statesman, who retired as often as possible from the tumult of public business,—which he conducted with the purest views to the good of his country, superior at once

both to ambitious and to sordid motives—to devote his time to meditation, on the great truths of Christianity, the practice of its important duties, and the enjoyment of domestic happiness with his amiable lady. The Hereditary Prince of Denmark and his illustrious consort, likewise, honoured our traveller, during his stay in Copenhagen, with many marks of their attention and esteem.

On his return to Switzerland he published an account of his journey, but, as the title imported, *only for friends*, of which however, the first part only appeared. This journal, probably by some singularities from which his writings were seldom entirely free, afforded an opportunity to his adversaries to exercise their talents for ridicule in a kind of satirical parody on it, entitled a *Journey to Fritzlar*.

We are now arrived at that period of the life of Lavater, when his love of his country shone as conspicuous as his sincere piety and active benevolence had before been displayed on every occasion. The French revolution at its commencement excited in him the warmest sentiments of approbation; he imagined that he saw in it the energies

of the human mind burst forth with new and indescribable energy. He exulted in the idea that a great nation had shaken off the shackles of slavery, and asserted the dignity of human nature. His friends, many of them, smiled at his enthusiasm, and ventured to predict that numerous evils as yet unforeseen would but too soon prove the consequences of so hasty and ill-digested a reformation.—Pfenninger, his colleague as assistant preacher to the congregation of St. Peter's, was among the foremost of those whose fears were justified by the event; but Lavater, judging of mankind by his own conscious integrity, could not be induced to suspect evil till he beheld it in effects no longer to be denied.

But when the leaders of the popular frenzy proceeded to insult and degrade the monarch, and to disregard equally every principle of morality and religion, Lavater, faithful to his genuine principles, stood forth the champion of rational government, and christianity. In a sermon preached by him on the 28th of October 1792, he thus exclaimed.

“O France! France! example without example, dost thou not warn us, dost thou

not teach us to what a state of brutal degradation a nation sinks, which, imagining itself to have attained the summit of illumination, makes its sport of oaths, conscience, and religion?

“O France! France! banish all thy priests, destroy or sell thy temples, change thy christian festivals into empty spectacles, and thy holy altars into altars of liberty; consider whether the word providence shall any longer be tolerated, and preach from thy few remaining pulpits the religion of the Epicureans—‘let us eat and drink, for to-morrow we die;’—and then let us see what will be thy ultimate fate. Oh! let us open our eyes while it is yet in our power to open them; and let irreligion, the parent of every thing abominable, be to us an abomination. Let religion, which produces good order, and happiness, and virtue, and whatever is excellent or praiseworthy, be to us sacred. Every evil is the offspring of irreligion, and all that is salutary and beneficial of religion. Oh! may the purest religion live in us, suffer in us, work in us!”

During all the commotions which distracted Switzerland, till it finally sunk under

the power of the French, Lavater expressed his sentiments with equal sincerity and freedom; and when the invaders of his country exercised their remorseless rapacity on the oppressed Swiss, he alone had the courage to remonstrate against their extortion. In May 1798, when Switzerland was in fact subjugated by the French arms, and ravaged without mercy by the mercenary generals and officers of the republic, he wrote, and transmitted to the director Rewbel, his *Word of a Free Switzer to the Great Nation*, which when it became public, drew the attention and applause of all Europe to the courage and integrity of the writer. The following extracts from this address will shew the honest boldness with which he could write to the formidable despots of those times, though he well knew his personal liberty, and even his life, was in their power.

“It is a law engraven in the breast of every man, as ancient as the world, and as sacred as humanity itself—‘What thou wilt not that others should do unto thee, that do not thou unto them’—No power can annihilate this law. An hundred thousand armed men cannot make that just which is un-

just. France has no right, but the tyrannical right of the strongest, to enter Switzerland, as she says, to overthrow the aristocracy. That the aristocracy is overthrown, may be a great happiness, and may fulfil the wishes of many honest and worthy persons ; but when a highway-robber murders a man who is an oppressor, is he on that account less a robber ? The French entered Switzerland as robbers and tyrants ; they made war against a country which had never done them injury. As robbers they seized treasures to which they could invent no claim. They deprived Helvetia of all its real strength ; and when they, as they said, made it free, took from it every means of maintaining its liberty."

The whole is in a similar strain, and he thus concludes :

"Great nation, which hast not thy equal, render not thyself contemptible to all posterity ; make recompence for the enormous acts of injustice thou hast committed ; be no longer the scourge of nations, the tyrant over mankind, the enslaver of the free ; be no longer the oppressor of Helvetia, the ravager of Zurich ; be what thou wouldest be

thought, the deliverer, the benefactress, the friend—and then queen of our hearts.”

The directory published an answer to this address, to which Lavater replied; but as if over awed by his courage in the just cause of his injured country, they did not proceed to take revenge by any attack on his person.

On the second of April of the following year, the French, continuing to exercise the arbitrary power they had usurped in Switzerland, by means of the directory and authorities they had set up, seized on ten of the most respectable citizens of Zurich, and ordered that they should be *deported*, or banished from the city, on an alledged suspicion that they maintained a correspondence with the Emperor. On this occasion Lavater exhibited the same courage and real patriotism, and remonstrated with those in power against this flagrant violation of the new constitution they had so lately established—“The directory,” said he, in a conference he had with the Statthalter of Zurich, citizen Pfénninger, “has no power in any case arbitrarily to set aside the constitution. To disregard precise and fundamental laws is the beginning, the middle,

and end of all despotism. Why is not an examination, a trial allowed? this is required by the constitution. Such conduct is an irretrievable attack on general security, which ought to be the great object of every government."

On the following Sunday he addressed his congregation on the circumstances of the times, preaching from Romans xiii, 1—4. "Let every soul be subject to the higher powers, &c." "Can any thing be imagined," said he, towards the conclusion of his sermon, "more shameful and degrading to a government, more dishonourable to the names of justice and liberty, than that the innocent should be treated like the guilty; the righteous like the wicked; those who honour and submit to the powers in authority over them, like those who rise up in rebellion against them? When those who do good must fear because they do good, who will not shudder, who will not exclaim,—Accursed be that policy which will do evil that good may come of it,"

He now expected every day to share the fate of those whose cause he had ventured with so much boldness to defend; but he was left entirely unmolested till about the

middle of May, when, in consequence of the increase of the rheumatic complaints, under which he had long laboured, he was advised by his physicians to try the efficacy of the warm baths at Baden; to which place he accordingly repaired. On the second day after his arrival there, three municipal officers entered his apartment early in the morning, and informed him that they were directed, and authorized to seize and seal up all his papers, and to convey him to Basle, where he was to remain during the pleasure of the Helvetic directory. His house at Zurich was searched, and the private letters he had received from his friends, and the copies of those he had written to them, which could be found, taken away at the same time. Lavater submitted, and calmly requested the emissaries of government to fulfil their commission. He, however, wrote at the same time a spirited letter to the Helvetic directory, demanding an immediate hearing, and if found innocent, which he was conscious he must be were justice regarded, to be permitted to return to his family and congregation. His boldness, and the esteem in which he was universally held, probably induced the direc-

tory to comply with his request, and the next day after his arrival at Basle he was admitted to a hearing. It appeared from the questions put to him, that a letter to one of his friends that had been intercepted, and which contained some expressions, which not being understood by the examiners, were considered as furnishing grounds of suspicion that he was engaged in some intrigue with their enemies, had been the principal cause of his arrest. He was asked, who the person was, concerning whom he enquired of his friend, of what nation he was, and where he would first open his shop, and take up his residence?

Lavater replied, that this expression had reference to a theological subject; viz. the coming of antichrist, of whom his friend had written in a preceding letter, that he believed he would soon appear.

In this letter there was also the following passage—"I am very sorry for what you say of I. K. L. but it is very probably the truth." He was therefore asked what the letters I. K. L. signified?

"Those letters" answered he, "are the initials of my name,—John Kaspar Lavater, my friend had written to me that I should

suffer persecution, though it would not be of long duration; and that it was to no purpose I expressed myself with such freedom against certain abuses."

In the same letter, he had likewise said—"the Empress of Russia owes a hundred new louis d'ors to a certain friend. The communication by post is now at an end through Germany, and he wishes to know whether you can give him any advice how to obviate this embarrassment."

This passage, as may be supposed, was considered as extremely suspicious. Lavater however explained it, by declaring that he himself was the friend alluded to: that a part of his Physiognomonical Cabinet had been purchased by the Empress of Russia, who was to remit him for it a hundred louis d'ors, and he only meant to enquire in what manner he might receive the money.

This explanation might not, perhaps, have removed the suspicions of his judges, had it not been that about the same time a letter addressed to him by Baron Nicolai, the private secretary to the Empress of Russia, had been intercepted, which being candidly referred to by the Statthalter, was found to

confirm the statement of Lavater, in so satisfactory a manner, that no doubt of its truth could be entertained.

The hearing was, however, adjourned, and was not continued, or rather he was not examined a second time, till about a week afterwards. At this examination, he was informed, that as he said, when before questioned relative to a certain person referred to in his letter, that he meant by him antichrist, he was now required to say what he understood by antichrist?

To this question Lavater replied:—"I have long understood, as the writings I have published will shew, by antichrist, an openly daring most irreligious despot, who will raise himself by political and magical power to be universal monarch of the world, and tyrant over the consciences of men; who will tread under foot all justice, truth, morality, and religion; and who will, especially, persecute in the most cruel manner all who honour the name of Christ."

He was then asked whether he considered the appearance of antichrist as near, or still at a distance.

To this he answered with that frankness and courage which procured him the re-

spect even of his enemies—"I believe it to be very near, and I believe that I see the forerunner of antichrist in the irreligious sentiments and acts of the French nation.—Never since the foundation of christianity, has any christian nation acted so notoriously contrary to the principles of christianity. This, however, is only my own private opinion, in which, perhaps, I may be mistaken, but for which I do not conceive myself responsible to any earthly judge."

He was then told, that it appeared to the directory, from some passages in his correspondence with his friend, that he wished the downfall of their authority; and he was asked how he justified such a wish.

He boldly replied—"I will ingenuously declare what I think on this subject. I wish with my whole heart, that all those members of the (Helvetic) directory, whom I have reason to believe the authors of the terrorist and unconstitutional measures that have been adopted, may be removed from authority in some manner, so it be not by violence, unless they totally change their sentiments and principles. Every rational patriot must wish that a judge who determines arbitrarily, despotically, and without

regard to the laws, and who tears from their families a hundred innocent fathers and husbands, may no longer remain a judge.”

After this examination, Mr. Lavater remained under arrest till the 10th of June, when, after he had passed a very uneasy night, in consequence of a violent attack of his cough, the Statthalter entered his apartment in the morning, saying: “I bring you here something to cure your cough”—and immediately produced an order from the directory to set him at liberty. But notwithstanding this release, it was more than two months before he could return to Zurich, the French generals refusing to grant him a pass. He applied to general Massena, who though, as he says, he received him with all the politeness of a Frenchman, told him it was impossible for him to grant his request, unless he acted contrary to all the rules of war. At length having obtained a pass to go a short distance, he eluded the vigilance of the out-posts, and arrived safe at Zurich, which was then in the hands of the Austrians. He was received with the utmost attention and politeness by the Austrian officers, who had been informed by General Hotze, that his arrival might be

expected, and directed to permit him to pass through the army without obstruction.

Soon after his return his royal highness the Archduke Charles, who had for a few hours his head-quarters at Zurich, being desirous to see so celebrated a man, sent Colonel Blonquet to him to invite him to his quarters. Some of the French, and their partisans, did not fail to express the meanest suspicions of the purposes of this interview; but a moment's consideration might have convinced them, that as Mr. Lavater had not the least knowledge of the position or designs of the French army, or its generals, he could not, were he so disposed, betray them to the Archduke.

On the 26th of September, 1799, Zurich was taken a second time by the French.—The Austrians fought with great obstinacy during the whole of the 25th, and the morning of the 26th, but about noon they were obliged to retire, and the French entered the city, which had the good fortune to be neither set on fire or plundered by either the retreating or victorious army. But not only Zurich, but the whole country, and the cause of religion, justice, and virtue,

sustained a very real misfortune in the accident which happened to Lavater, who, on this day, received the wound, which at length occasioned his death. The following is an abstract of the circumstances attending this unfortunate event, as related by Lavater himself, in a written account, dated Sunday, Sept. 29, 1799.

After the French had entered Zurich as conquerors, many of the soldiers rambled in small parties, or singly, about the town. Two of these came to the door of a house, in which only two females resided, in the open place, near the church of St. Peter, contiguous to the residence of Lavater, and began to cry "Wine! wine! this is a public house!"—at the same time beating the door with the but-ends of their musquets, to burst it open. Lavater looked out of his window, and said to them: "Be quiet, and I will bring you wine." He accordingly carried them some, with some bread, and even offered them money, which, however, they would not accept. Being thus pacified, they went away, thanking him for his generosity. One of them especially, a grenadier, expressed his gratitude, and the friendship he had conceived for him, in the warmest terms.

Lavater then returned into his house, where his wife accosted him with—"What, has my Daniel come safe out of the lion's den!"—He then sent a person to see whether the streets were sufficiently clear for him to go to the house of one of his children, to enquire after the safety of the family, which he had been prevented from doing by the number of troops passing through the city.—While he stood at his door, waiting the return of his messenger, a little meagre French soldier came up to him, and told him in broken German, that he had been taken prisoner by the Russians, and that he had no shirt. Lavater answered, that he had no shirt to give him, but at the same time took out of his pocket some small money, which he offered him. The fellow looked at it contemptuously, and said, "I must have a whole dollar for a shirt." Lavater then offered him a few more small pieces, but he still insisted that he must have a dollar, and drew his sabre to enforce his demand. The other soldiers, to whom Lavater had given wine, and who had parted from him in so friendly a manner, were standing at a little distance, and he called to them for protection against the violence of this man.

They came to him, but, to his great surprise, the very man who two minutes before had refused money when he had offered it to him, now joined in the demand of his comrade, and putting his bayonet to his breast, cried out more fiercely than the other—"Give us money." Lavater, and some person who stood near him, put aside the bayonet, and another person, at that time a stranger to him, threw his arm round him, and drew him back. At the same moment the grenadier fired, and the ball passed through the arm of the stranger, and wounded Lavater below the breast. He bled profusely, and when his wound was examined, it was found that the ball had entered on the right side, and passed out at the distance of about four inches on the left, a little above the ribs, having approached extremely near to parts, which, had it pierced, it must have proved instantly fatal.

By the care and judicious treatment of the surgeons who attended him, his wound soon exhibited very favourable symptoms, and appeared to be in a satisfactory progress of cure. In a few days he was able to sit up in his bed and write; for his active and indefatigable mind could never desist

from its labours, while it was possible to prosecute them. In this manner he composed, while confined to his bed, several exhortations addressed to his church, which were read to the congregation from the pulpit by his assistant colleague. He also wrote, while thus confined, and frequently suffering severe pain, his patriotic letters on the practice of deportation, which he dedicated to the members of the executive council, as likewise a very spirited remonstrance to the Helvetic directory.

About the middle of December, his wound appeared to be healed, he left his room and his chamber, and again returned to his pulpit, from which he had been detained nearly three months. He continued to preach till about the end of January 1800, when his pains returned more severely than before. His surgeons and physicians were by no means wanting in their care and attention; but they were unable to discover with certainty the cause of this relapse, and his pains continued to increase. In the mean time he laboured as assiduously as the state of his health would permit him in writing a second volume of his letters, on the subject of deportation. He also published

a book of prayers, to which he prefixed an essay on the nature and duty of prayer.

In the beginning of May he was advised to try the baths of Baden and Schinznach, and he in consequence went thither, but returned to Zurich in about a month, without having experienced any great relief from the use of them. During his stay at Baden, he applied himself to the completion of his Physiognomonical cabinet; that is, he wrote judgments on several figures and portraits which he had collected. He also, while at Baden and Schiznach, wrote a little work entitled, *Private Letters of Saul and Paul*, edited by *Nathalion a sacrâ rupe*—the latter words being an anagram of the name Lavater. The manner of publication imported, that these were genuine letters of St. Paul, written before and after his conversion, to some friends in Damascus; but whoever was acquainted with the style of Lavater must soon perceive that he was the author.

On his return from Baden, about the middle of June, as it was judged less suitable for him to reside in the city, the handsome villa of general Salis, at Erlenbach, on the lake of Zurich, about a league and a

half from the town, being then unoccupied, was offered him for his residence, and he gratefully accepted the offer. He was delighted with the natural beauties of the place; and stiles it in some of the letters he wrote at that time the *Paradise Erlenbach*. Yet, here, he still continued to write and dictate with incessant industry, and here he began a work, which he called his *Swan's Song, or the Last Thoughts of a Departing Christian on Jesus of Nazareth*. On this work he was occasionally employed, till within about a month of his death, until he was unable either to guide the pen himself, or dictate to another.

In the beginning of September, a prayer-day being observed in his church at Zurich, as was an annual custom, he caused himself to be carried thither, though very feeble and in great pain of body, and after the sermon, before the sacrament was administered, addressed his congregation in a pious and pathetic exhortation, which was the last he delivered to them, and to which they listened with most profound attention, and indescribable emotion.

From this time he continued gradually to become more feeble, and to be attacked

with longer and more severe fits of pain, which were sometimes so violent that he could not forbear uttering loud cries, often for several minutes, or even a quarter of an hour at a time. Yet, in the midst of his agonies, his cries and groans were accompanied with prayers for the man by whom he had been wounded, that he might never suffer the pains he had caused him to endure. In the intervals between these fits, he still continued, with the most indefatigable assiduity, his labours for the good of others, and was incessantly employed in writing or dictating. When waked in the night by his pains, or when from any other cause he could not sleep, he would desire the person who sat up with him, to read to him the New Testament, or to write such thoughts as occurred to him, that not a moment might be lost. Among the last of his labours, two letters which he wrote to Count Stolberg, with whom he had long maintained a friendly correspondence, and who about that time had publicly professed himself a convert to the Catholic religion, deserve particular notice, on account of the liberal charity which he manifests on the one hand, and the firmness with which he declares, on the other,

that he himself can never believe that church infallible, or call her a merciful mother, which can condemn to the flames her erring children. Yet some of his Catholic friends still entertained hopes that he would, at the last, consent to be received into the bosom of their church, from which they conceived him, on account of some of his peculiar opinions, to be not very far removed, and made some earnest but fruitless attempts to persuade him to comply with their wishes.

About a fortnight before his death, he finished his last literary production, which was a poem, written with great spirit, entitled, *Zurich at the Beginning of the Nineteenth Century*. On the last of December, in the evening, he was so exhausted, and his voice had become so feeble, that what he said could only be heard by applying the ear to his lips; yet even in this condition he expressed a wish to dictate some lines, which his colleague might read to his congregation on the morning of the new year's day. In compliance with his request, his son-in-law M. Gessner, listened and took them from his lips, and his daughter Louisa, wrote them down. They consisted of seven lines (German Hexameters) suitable to the occasion,

and breathing that spirit of piety which had animated him through life. On the next day, in the evening, he appeared much more composed, was freer from pain, and slept soundly; but it was soon evident that this alteration was only introductory to the great crisis of nature, and on the ensuing day, Friday, Jan. 2, 1801, about three in the afternoon, he expired.

Of the character of this extraordinary man, different persons may perhaps judge differently; but it is scarcely possible that any should refuse him the praise of genius, indefatigable industry, integrity, and genuine piety—"Lavater," says professor Meiners, in his letter on Switzerland, "is one of the few men, whom I have been acquainted with, who is little solicitous to conceal his faults, and still less anxious to make his merits known. With regard to his moral character, it is impossible to speak too highly of it; his very opponents, those at least with whom I am acquainted, allow that his life and manners are blameless. A warm desire to advance the honour of God, and the good of his fellow creatures, is without doubt the principal feature in his character, and the leading motive of all he does.—

Next to this, his characteristic virtues are an exemplary mildness and placability, and an inexhaustible love for his enemies,—I have often heard him speak of the talents, merits, and good qualities of his opponents, with the same warmth as if he had been talking of the virtues of his greatest friends; of his own merits he speaks with the greatest and most unaffected modesty. Every thing in him announces the man of genius. He speaks quickly, and appears greatly interested in all he says; but is never heated, nor does his action transgress the bounds of moderation. He bears contradiction with great patience, and calmly answers any objections which are made to what he advances. Though his learning is not very profound, his conversation is rendered extremely interesting, by his great natural powers, and that extensive knowledge of human nature, which he has acquired by his early and constantly increasing connection with men of all ranks and orders. When we consider the variety of business in which he is almost constantly immersed, it cannot but appear extremely surprising how he can find so much time to write, and we shall be readily disposed to admit, what he asserts is

the case, that his writing is only a relaxation from his other employments.”

Lavater may, no doubt, be charged in some instances with credulity, and with too readily yielding to the natural ardour of his imagination, which occasionally hurried him into what men of cooler dispositions will call enthusiasm; but few who read his writings, and none who were intimately acquainted with him, will hesitate to acknowledge that these very venial failings were much more than counterbalanced by numerous great and valuable qualities, both of the mind and of the heart.

ERRATA.

Page c line 13, after *work*, place a period, and dele *of*.
— cix —4, after *commit*, insert *to you*.

INTRODUCTION.

AND GOD SAID

“LET US MAKE MAN IN OUR IMAGE,
AFTER OUR LIKENESS.”

“How wondrous the suspense of expecting creation!

“The regions of earth, air, and water, swarm with living beings. All is plenitude: all is animation: all is motion.—What is the great purpose that this multitude of creatures contribute to effect?—Where is the unity of this grand whole?—Each being still remains solitary. The pleasures of each terminate in self. Where is that something capable of conceiving, where that comprehensive eye that can include, that capacious heart that can rejoice in, this grand whole?—Creation wanting a purpose appears to mourn; to enjoy, but not to be enjoyed—A desert in all its wild confusion.—The pulse of nature beats not!

“Were it possible to produce a being which should be the head, the summit, and unity of all!—Were this possible; such a

being must be the symbol of the Deity; the visible image of God. Himself a subordinate deity; a ruler, and a lord—How noble a creature!

“ The Godhead holds council!—

“ Hitherto the powers of recent creation slumber—Such a form, such a symbol of Deity, must be infinitely more beautiful, must contain infinitely more life, than the rivers, woods, and mountains, or than paradise itself.—Yes, inevitably must, essentially, exceed all other forms animate and inanimate.—To him must thought be imparted, that generative, that predominant gift of the Divinity.—How graceful his body! How dignified his action! How sublime the glance of his eye! How insignificant are all the objects of nature compared to the human soul!—How vast its reasoning, its inventive, and its ruling faculties!—Yes, it is the visible image of the Deity!

“ The Godhead has taken counsel!—

“ GOD CREATED MAN IN HIS OWN IMAGE;
IN THE IMAGE OF GOD CREATED HE HIM.
MALE AND FEMALE CREATED HE THEM.”

“ How might man be more honoured than by such a pause? How more deified than by the counsel of the Godhead, than by thus being impressed with the divine image!

“GOD CREATED MAN IN HIS OWN IMAGE, IN THE IMAGE OF GOD CREATED HE HIM.”

“How exaltedly, how exclusively, honourable to man!

“Contemplate his exterior; erect, towering, and beauteous—This, though but the shell, is the image of his mind; the veil and agent of that divinity of which he is the representative. How does the present though concealed Deity speak, in his human countenance, with a thousand tongues! How does he reveal himself by an eternal variety of impulse, emotion, and action, as in a magical mirror! Is there not something inconceivably celestial in the eye of man, in the combination of his features, in his elevated mien? Thus is that effusion of radiance which the sun emits, and which no eye might endure obscured by dewy vapours, and thus the Godhead darkly portrays itself in a rude earthly form.

“God of perfection! How supremely, who benevolently hast thou displayed thyself in man!—Behold the human body! that fair investiture of all that is most beauteous—Unity in variety! Variety in unity! How are they there displayed in their very essence!—What elegance, what propriety, what symmetry through all the forms, all the members! How imperceptible, how infinite, are the gradations that constitute this beauteous whole!

“ Survey this soul-beaming, this divine, countenance; the thoughtful brow, the penetrating eye, the spirit breathing lips, the deep intelligence of the assembled features! How they all conspiring speak! What harmony!—A single ray including all possible colours! The picture of the fair immeasurable mind within!

“ GOD CREATED MAN IN HIS OWN IMAGE; IN THE IMAGE OF GOD CREATED HE HIM. MALE AND FEMALE CREATED HE THEM.”

“ And there he stands in all his divinity! The likeness of God! The type of God and nature! The compendium of all action; of the power and energy of the Creator! Study him. Sketch his figure, though it be but as the sun painted in a dew-drop—All your heroes and deities, whatever their origin, form, or symbolic qualities (*disjecti membra poetæ*,) the most perfect ideal angel that Plato or Winkelmann ever could imagine, or that the waving lines of Apelles or Raphael could pourtray; the Venus Anadyomene, and Apollo, to him are far unequal. These to him compared are disproportionate as shadows lengthened by the setting sun. In vain would artists and poets, like the industrious bee, collect the visible riches, products and powers of luxuriant nature. Man, the image of God, the es-

sence of creation, exuberant in the principles of motion and intelligence, and formed according to the council of the Godhead, ever must remain the standard of ideal perfection.

“ Man—sacred yet polluted image of the Most High, enfeebled and depraved epitome of the creation; the temple in which, and to which, the Godhead deigned to reveal himself, first personally, afterward by his miracles and prophets, and lastly by his beloved son—
“ The brightness of the glory of God: the only and first-born; through whom and by whom the world was created—the second Adam! —Oh man! what wert thou intended to be! What art thou become* !”

Were the sublime truths contained in this passage ever present to my mind, ever living in my memory, what might not be expected from the book I should write? And the moment I forget them how insupportable shall I become to thee—to thee alone for whom I wrtie, believer in the dignity of humanity and in the resemblance of the human to *the divine nature!*

* Herders *Alteste Urkunde des Menschen Geschlechts J. Theil.*

II.

A WORD CONCERNING THE AUTHOR.

It is highly incumbent on me that I should not lead my reader to expect more from me than I am able to perform. Whoever publishes a considerable work on physiognomy, gives his readers apparently to understand he is much better acquainted with the subject than any of his cotemporaries. Should an error escape him, he exposes himself to the severest ridicule; he is contemned, at least by those who do not read him, for pretensions which, probably, they suppose him to make, but which, in reality, he does not make.

The God of truth, and all who know me, will bear testimony that, from my whole soul, I despise deceit, as I do all silly claims to superior wisdom, and infallibility, which so many writers, by a thousand artifices, endeavour to make their readers imagine they possess.

First, therefore, I declare, what I have uniformly declared on all occasions, although the persons who speak of me and my works endeavour to conceal it from themselves and others; “That I understand but little of physiognomy, that I have been, and continue daily to be, mistaken in my judgment; but

that these errors are the natural, and most certain, means of correcting, confirming, and extending my knowledge."

It will probably not be disagreeable, to many of my readers, to be informed, in part, of the progress of my mind, in this study.

Before the age of five and twenty, there was nothing I should have supposed more improbable than that I should make the smallest enquiries concerning, much less that I should write a book on, physiognomy. I was neither inclined to read nor make the slightest observations on the subject. The extreme sensibility of my nerves occasioned me, however, to feel certain emotions at beholding certain countenances, which emotions remained when they were no longer present, without my being able to account for them, and even without my thinking any thing more of such countenances. I, sometimes, instinctively formed a judgment, according to these first impressions, and was laughed at, ashamed, and became cautious. Years passed away before I again dared, impelled by similar impressions, to venture similar opinions. In the mean time, I occasionally sketched the countenance of a friend, whom by chance I had lately been observing. I had from my earliest youth a strong propensity to drawing, and especially to drawing of portraits.

although I had but little genius and perseverance. By this practice, my latent feelings began partly to unfold themselves. The various proportions, features, similitudes, and varieties, of the human countenance, became more apparent. It has happened that, on two successive days, I have drawn two faces, the features of which had a remarkable resemblance. This awakened my attention; and my astonishment increased when I obtained certain proofs that these persons were as similar in character as in feature.

I was afterward induced by M. Zimmermann, physician to the court of Hanover, to write my thoughts on this subject. I met with many opponents, and this opposition obliged me to make deeper and more laborious researches; till at length the present work on physiognomy was produced.

Here I must repeat the full conviction I feel that my whole life would be insufficient to form any approach toward a perfect and consistent whole. It is a field too vast for me singly to till. I shall find various opportunities of confessing my deficiency in various branches of science, without which it is impossible to study physiognomy with that firmness and certainty which are requisite. I shall conclude this fragment by declaring, with unreserved candour, and wholly com-

mitting myself to the reader who is the friend of truth—

That I have heard, from the weakest of men, remarks on the human countenance, more acute than those I had made, remarks which made mine appear trivial.

That I believe, were various other persons to sketch countenances, and write their observations, those I have hitherto made would soon become of little importance.

That I daily meet a hundred faces concerning which I am unable to pronounce any certain opinion.

That no man has any thing to fear from my inspection, as it is my endeavour to find good in man, nor are there any men in whom good is not to be found.

That since I have begun thus to observe mankind, my philanthropy is not diminished, but I will venture to say increased.

And that now (January 1783) after ten years daily study, I am not more convinced of the certainty of my own existence, than of the truth of the science of physiognomy; or than that this truth may be demonstrated:—and that I hold him to be a weak and simple person who shall affirm, that the effects of the impression made upon him by all possible human countenances are equal.

III.

ON THE NATURE OF MAN, WHICH IS THE
FOUNDATION OF THE SCIENCE OF
PHYSIOGNOMY.

OF all earthly creatures man is the most perfect, the most imbued with the principles of life.

Each particle of matter is an immensity ; each leaf a world ; each insect an inexplicable compendium. Who then shall enumerate the gradations between insect and man ? In him all the powers of nature are united. He is the essence of creation. The son of earth, he is the earth's lord ; the summary and central point of all existence, of all powers, and of all life, on that earth which he inhabits.

Of all organized beings with which we are acquainted, man alone excepted, there are none in which are so wonderfully united the three different kinds of life, the animal, the intellectual, and the moral. Each of these lives is the compendium of various faculties, most wonderfully compounded and harmonized.

To know—to desire—to act—or accurately to observe and meditate—to perceive and to wish—to possess the powers of motion and of resistance—these combined con-

stitute man an animal, intellectual, and moral being.

Man endowed with these faculties, with this triple life, is in himself the most worthy subject of observation, as he likewise is himself the most worthy observer. Under whatever point of view he may be considered, what is more worthy of contemplation than himself? In him each species of life is conspicuous; yet never can his properties be wholly known, except by the aid of his external form, his body, his superficies. How spiritual, how incorporeal soever, his internal essence may be, still is he only visible and conceiveable from the harmony of his constituent parts. From these he is inseparable. He exists and moves in the body he inhabits, as in his element. This material man must become the subject of observation. All the knowledge we can obtain of man must be gained through the medium of our senses.

This threefold life, which man cannot be denied to possess, necessarily first becomes the subject of disquisition and research, as it presents itself in the form of body, and in such of his faculties as are apparent to sense.

There is no object in nature the properties and powers of which can be manifest to us in any other manner than by such external appearances as affect the senses. By these all

beings are characterized. They are the foundations of all human knowledge. Man must wander in the darkest ignorance, equally with respect to himself and the objects that surround him, did he not become acquainted with their properties and powers by the aid of their externals; and had not each object a character peculiar to its nature and essence, which acquaints us with what it is, and enables us to distinguish it from what it is not.

All bodies which we survey appear to sight under a certain form and superficies. We behold those outlines traced which are the result of their organization. I hope I shall be pardoned the repetition of such commonplace truths, since on these are built the science of physiognomy, or the proper study of man. However true these axioms, with respect to visible objects, and particularly to organized bodies, they are still more extensively true when applied to man, and his nature. The organization of man peculiarly distinguishes him from all other earthly beings; and his physiognomy, that is to say, the superficies and outlines of this organization, shew him to be infinitely superior to all those visible beings by which he is surrounded.

We are unacquainted with any form equally noble, equally majestic, with that of man, and in which so many kinds of life, so many

powers, so many virtues of action and motion, unite, as in a central point. With firm step he advances over the earth's surface, and with erect body raises his head toward heaven. He looks forward to infinitude; he acts with facility, and swiftness inconceivable, and his motions are the most immediate and the most varied. By whom may their varieties be enumerated? He can at once both suffer and perform infinitely more than any other creature. He unites flexibility and fortitude, strength and dexterity, activity and rest. Of all creatures he can the soonest yield, and the longest resist. None resemble him in the variety and harmony of his powers. His faculties, like his form, are peculiar to himself.

How much nobler, more astonishing, and more attractive will this form become, when we discover that it is itself the interpreter of all the high powers it possesses, active and passive! Only in those parts in which animal strength and properties reside does it resemble animals. But how much is it exalted above the brute in those parts in which are the powers of superior origin, the powers of mind, of motion!

The form and proportion of man, his superior height, capable of so many changes, and such variety of motion, prove to the unprejudiced observer his super-eminent

strength, and astonishing facility of action. The high excellence, and physiological unity, of human nature are visible at the first glance. The head, especially the face, and the formation of the firm parts, compared to the firm parts of other animals, convince the accurate observer, who is capable of investigating truth, of the greatness and superiority of his intellectual qualities. The eye, the look, the cheeks, the mouth, the forehead, whether considered in a state of entire rest or during their innumerable varieties of motion, in fine, whatever is understood by physiognomy, are the most expressive, the most convincing picture of interior sensation, desires, passions, will, and of all those properties which so much exalt moral above animal life.

Although the physiological, intellectual, and moral life of man, with all their subordinate powers, and their constituent parts, so eminently unite in one being; although these three kinds of life do not, like three distinct families, reside in separate parts, or stories of the body; but coexist in one point, and by their combination form one whole; yet is it plain that each of these powers of life has its peculiar station, where it more especially unfolds itself, and acts.

It is beyond contradiction evident that, though physiological or animal life displays

itself through all the body, and especially through all the animal parts, yet does it act most conspicuously in the arm, from the shoulder to the ends of the fingers.

It is equally clear that intellectual life, or the powers of the understanding and the mind, make themselves most apparent in the circumference and form of the solid parts of the head; especially the forehead, though they will discover themselves, to an attentive and accurate eye, in every part and point of the human body, by the congeniality and harmony of the various parts, as will be frequently noticed in the course of this work. Is there any occasion to prove that the power of thinking resides neither in the foot, in the hand, nor in the back; but in the head, and its internal parts?

The moral life of man, particularly, reveals itself in the lines, marks, and transitions of the countenance. His moral powers and desires, his irritability, sympathy, and antipathy; his facility of attracting or repelling the objects that surround him; these are all summed up in, and painted upon, his countenance when at rest. When any passion is called into action, such passion is depicted by the motion of the muscles, and these motions are accompanied by a strong palpitation of the heart. If the countenance be tranquil, it

always denotes tranquillity in the region of the heart and breast.

This threefold life of man, so intimately interwoven through his frame, is still capable of being studied in its different appropriate parts; and did we live in a less depraved world we should find sufficient data for the science of physiognomy.

The animal life, the lowest and most earthly, would discover itself from the rim of the belly to the organs of generation, which would become its central or focal point. The middle or moral life would be seated in the breast, and the heart would be its central point. The intellectual life, which of the three is supreme, would reside in the head, and have the eye for its centre. If we take the countenance as the representative and epitome of the three divisions, then will the forehead, to the eye-brows, be the mirror, or image, of the understanding; the nose and cheeks the image of the moral and sensitive life; and the mouth and chin the image of the animal life; while the eye will be to the whole as its summary and centre. I may also add that the closed mouth at the moment of most perfect tranquillity is the central point of the radii of the countenance. It cannot however too often be repeated that these three lives, by their intimate connec-

tion with each other, are all, and each, expressed in every part of the body.

What we have hitherto said is so clear, so well known, so universal, that we should blush to insist upon such common-place truths, were they not, first, the foundation on which we must build all we have to propose; and, again, had not these truths (can it be believed by futurity?) in this our age been so many thousand times mistaken and contested, with the most inconceivable affectation.

The science of physiognomy, whether understood in the most enlarged or most confined sense, indubitably depends on these general and incontrovertible principles; yet, incontrovertible as they are, they have not been without their opponents. Men pretend to doubt of the most striking, the most convincing, the most self-evident truths; although were these destroyed neither truth nor knowledge would remain. They do not profess to doubt concerning the physiognomy of other natural objects, yet do they doubt the physiognomy of human nature; the first object, the most worthy of contemplation, and the most animated the realms of nature contain.

We have already informed our readers they are to expect only fragments on physiognomy from us, and not a perfect system. However, what has been said may serve as a sketch for such a system. To acquire this perfection it is necessary separately to consider the physiological part, or the exterior characters of the physical and animal powers of man; the intellectual part, or the expression of the powers of the understanding; and the moral part, or the expression of the feeling and sensitive powers of man, and his irritability.

Each of these subdivides itself into two general heads; physiognomy, properly so called, which is the observation of character in a state of tranquillity, or rest, and pathognomy, which is the study of character in action.

Before we proceed to exemplify either of these general heads, it will not be unnecessary to insert some introductory fragments, once more avowing that we have neither the ability nor the intention to write a complete system.

IV.

PHYSIOGNOMY, PATHOGNOMY.

TAKING it in its most extensive sense, I use the word physiognomy to signify the exterior, or superficies of man, in motion or at rest, whether viewed in the original or by portrait.

Physiognomony, or, as more shortly written Physiognomy*, is the science or knowledge of the correspondence between the external and internal man, the visible superficies and the invisible contents.

Physiognomy may be divided into the various parts, or views under which man may be considered; that is to say, into the animal, the moral, and the intellectual.

Whoever forms a right judgment of the character of man, from those first impressions which are made by his exterior, is na-

* The Author has made a distinction between *Physiognomik*, and *Physiognomie*, which neither accords with the English Language nor is necessary; since, by *Physiognomie*, he means only the countenance; and uses *Physiognomik* in the same sense as we do Physiognomy, to signify the science. T.

turally a physiognomist. The scientific physiognomist is he who can arrange, and accurately define, the exterior traits ; and the philosophic physiognomist is he who is capable of developing the principles of these exterior traits and tokens, which are the internal causes of external effects.

Physiognomy is properly distinguished from pathognomy.

Physiognomy, opposed to pathognomy, is the knowledge of the signs of the powers and inclinations of men. Pathognomy is the knowledge of the signs of the passions.

Physiognomy, therefore, teaches the knowledge of character at rest ; and pathognomy of character in motion.

Character at rest is displayed by the form of the solid and the appearance of the moveable parts, while at rest. Character impassioned is manifested by the moveable parts, in motion.

Physiognomy may be compared to the sum total of the mind ; pathognomy to the interest which is the product of this sum total. The former shows what man is in general ; the latter what he becomes at particular moments : or, the one what he might be, the other what he is. The first is the root and stem of the second, the soil in which it is planted. Whoever believes the

latter and not the former believes in fruit without a tree, in corn without land.

All people read the countenance pathognomonically; few indeed read it physiognomonically.

Pathognomy has to combat the arts of dissimulation; physiognomy has not.

These two sciences are to the friend of truth inseparable; but as physiognomy is much less studied than pathognomy, I shall chiefly confine myself to the former.

V.

OF THE TRUTH OF PHYSIOGNOMY.

ALL countenances, all forms, all created beings, are not only different from each other in their classes, races, and kinds, but are also individually distinct.

Each being differs from every other being of its species. However generally known, it is a truth the most important to our purpose, and necessary to repeat, that, “There is no rose perfectly similar to another rose, no egg to an egg, no eel to an eel, no lion to a lion, no eagle to an eagle, no man to a man.”

Confining this proposition to man only, it is the first, the most profound, most secure, and unshaken foundation-stone of physiognomy that, however intimate the analogy and similarity of the innumerable forms of men, no two men can be found who, brought together, and accurately compared, will not appear to be very remarkably different.

Nor is it less incontrovertible that it is equally impossible to find two minds, as two countenances, which perfectly resemble each other.

This consideration alone will be sufficient to make it received as a truth, not requiring

farther demonstration, that there must be a certain native analogy between the external varieties of the countenance and form, and the internal varieties of the mind. Shall it be denied that this acknowledged internal variety among all men is not the cause of the external variety of their forms and countenances? Shall it be affirmed that the mind does not influence the body, or that the body does not influence the mind?

Anger renders the muscles protuberant; and shall not therefore an angry mind and protuberant muscles be considered as cause and effect?

After repeated observation that an active and vivid eye and an active and acute wit are frequently found in the same person, shall it be supposed that there is no relation between the active eye and the active mind? Is this the effect of accident?—Of accident!—Ought it not rather to be considered as sympathy, an interchangeable and instantaneous effect, when we perceive that, at the very moment the understanding is most acute and penetrating and the wit the most lively, the motion and fire of the eye undergo, at that moment, the most visible change?

Shall the open, friendly, and unsuspecting eye, and the open, friendly, and unsuspecting heart, be united in a thousand instances, and

shall we say the one is not the cause, the other the effect?

Shall nature discover wisdom and order in all things ; shall corresponding causes and effects be every where united ; shall this be the most clear the most indubitable of truths ; and in the first the most noble of the works of nature shall she act arbitrarily, without design, without law ? The human countenance, that mirror of the Divinity, that noblest of the works of the Creator—shall not motive and action, shall not the correspondence between the interior and the exterior, the visible and the invisible, the cause and the effect, be there apparent?

Yet this is all denied by those who oppose the truth of the science of physiognomy.

Truth, according to them, is ever at variance with itself. Eternal order is degraded to a juggler, whose purpose it is to deceive.

Calm reason revolts at the supposition that Newton or Leibnitz ever could have the countenance and appearance of an ideot, incapable of a firm step, a meditating eye ; of comprehending the least difficult of abstract propositions, and of expressing himself so as to be understood ; that one of these in the brain of a Laplander conceived his Theodicea ; and that the other in the head of an Esquimaux, who wants the power to number farther than

six, and affirms all beyond to be innumerable, had dissected the rays of light, and weighed worlds.

Calm reason revolts when it is asserted the strong man may appear perfectly like the weak, the man in full health like another in the last stage of a consumption, or that the rash and irascible may resemble the cold and phlegmatic. It revolts to hear it affirmed that joy and grief, pleasure and pain, love and hatred, all exhibit themselves under the same traits, that is to say, under no traits whatever, on the exterior of man. Yet such are the assertions of those who maintain physiognomy is a chimerical science. They overturn all that order and combination by which eternal wisdom so highly astonishes and delights the understanding. It cannot be too emphatically repeated, that blind chance and arbitrary disorder constitute the philosophy of fools; and that they are the bane of natural knowledge, philosophy and religion. Entirely to banish such a system is the duty of the true enquirer, the sage, and the divine.

All men (this is indisputable) absolutely all men, estimate all things, whatever, by their physiognomy, their exterior temporary superficialities. By viewing these on every occasion, they draw their conclusions concerning their internal properties.

What merchant, if he be unacquainted with the person of whom he purchases, does not estimate his wares by the physiognomy or appearance of those wares? If he purchase of a distant correspondent, what other means does he use in judging whether they are or are not equal to his expectation? Is not his judgment determined by the colour, the fineness, the superficies, the exterior, the physiognomy? Does he not judge money by its physiognomy? Why does he take one guinea and reject another? Why weigh a third in his hand? Does he not determine according to its colour, or impression; its outside, its physiognomy? If a stranger enter his shop, as a buyer, or seller, will he not observe him? Will he not draw conclusions from his countenance? Will he not, almost before he is out of hearing, pronounce some opinion upon him, and say, "This man has an honest look—This man has a pleasing, or forbidding, countenance?"—What is it to the purpose whether his judgment be right or wrong? He judges. Though not wholly, he depends, in part, upon the exterior form, and thence draws inferences concerning the mind.

How does the farmer, walking through his grounds, regulate his future expectations, by the colour, the size, the growth, the exterior, that is to say, by the physiognomy of the

bloom, the stalk, or the ear, of his corn; the stem, and shoots of his vine-tree?—"This ear of corn is blighted—That wood is full of sap; this will grow, that not," affirms he, at the first, or second glance—"Though these vine-shoots look well, they will bear but few grapes." And wherefore? He remarks, in their appearance, as the physiognomist in the countenances of shallow men, the want of native energy. Does not he judge by the exterior?

Does not the physician pay more attention to the physiognomy of the sick than to all the accounts that are brought him concerning his patient? Zimmermann, among the living, may be brought as a proof of the great perfection at which this kind of judgment is arrived; and among the dead Kempf, whose son has written a treatise on Temperament.

The painter—Yet of him I will say nothing: his art too evidently reproves the childish and arrogant prejudices of those who pretend to disbelieve physiognomy.

The traveller, the philanthropist, the misanthrope, the lover (and who not?) all act according to their feelings and decisions, true or false, confused or clear, concerning physiognomy. These feelings, these decisions, excite compassion, disgust, joy, love, hatred, suspicion, confidence, reserve, or benevolence.

Do we not daily judge of the sky by its physiognomy? No food, not a glass of wine, or beer, not a cup of coffee, or tea, comes to table, which is not judged by its physiognomy, its exterior; and of which we do not thence deduce some conclusion respecting its interior, good, or bad, properties.

Is not all nature physiognomy; superficies, and contents; body, and spirit; exterior effect, and internal power; invisible beginning, and visible ending?

What knowledge is there, of which man is capable, that is not founded on the exterior; the relation that exists between visible and invisible, the perceptible and the imperceptible?

Physiognomy, whether understood in its most extensive or confined signification, is the origin of all human decisions, efforts, actions, expectations, fears, and hopes; of all pleasing and unpleasing sensations, which are occasioned by external objects.

From the cradle to the grave, in all conditions and ages, throughout all nations, from Adam to the last existing man, from the worm we tread on to the most sublime of philosophers, (and why not to the angel, why not to the Mediator Christ?) physiognomy is the origin of all we do and suffer.

Each insect is acquainted with its friend and its foe; each child loves and fears al-

though it knows not why. Physiognomy is the cause; nor is there a man to be found on earth who is not daily influenced by physiognomy; not a man who cannot figure to himself a countenance which shall to him appear exceedingly lovely, or exceedingly hateful; not a man who does not more or less, the first time he is in company with a stranger, observe, estimate, compare, and judge him, according to appearances, although he might never have heard of the word or thing called physiognomy; not a man who does not judge of all things that pass through his hands, by their physiognomy; that is, of their internal worth by their external appearance.

The art of dissimulation itself, which is adduced as so insuperable an objection to the truth of physiognomy, is founded upon physiognomy. Why does the hypocrite assume the appearance of an honest man, but because that he is convinced, though not perhaps from any systematic reflection, that all eyes are acquainted with the characteristic marks of honesty.

What judge, wise or unwise, whether he confess or deny the fact, does not sometimes in this sense decide from appearances? Who can, is or ought to be, absolutely indifferent to the exterior of persons brought before

him to be judged*? What king would choose a minister without examining his exterior, secretly, at least, and to a certain extent? An officer will not enlist a soldier without thus examining his appearance, his height out of the question. What master or mistress of a family will choose a servant without considering the exterior; no matter that their judgment may or may not be just, or that it may be exercised unconsciously?

I am wearied of citing instances so numerous, and so continually before our eyes, to prove that men, tacitly and unanimously, confess the influence which physiognomy has over their sensations and actions. I feel disgust at being obliged to write thus, in order to convince the learned of truths with which every child is, or may be, acquainted.

He that hath eyes to see let him see: but should the light, by being brought too close to his eyes, produce phrenzy, he may burn himself by endeavouring to extinguish the torch of truth. I use such expressions unwillingly, but I dare do my duty, and my duty is boldly to declare that I believe myself certain of what I now and hereafter shall

* Franciscus Valesius says—*Sed legibus etiam civilibus, in quibus iniquum sit censere esse aliquid futile aut varium, cautum est; ut si duo homines inciderent in criminis suspicionem, is primum torqueatur qui sit aspectu deformior.*

affirm ; and that I think myself capable of convincing all real lovers of truth, by principles which are in themselves incontrovertible. It is also necessary to confute the pretensions of certain literary despots, and to compel them to be more cautious in their decisions. It is therefore proved, not because I say it, but because it is an eternal and manifest truth, and would have been equally truth, had it never been said, that, whether they are or are not sensible of it, all men are daily influenced by physiognomy ; that, as Sultzner has affirmed, every man, consciously or unconsciously, understands something of physiognomy ; nay, that there is not a living being which does not, at least after its manner, draw some inferences from the external to the internal ; which does not judge concerning that which is not, by that which is apparent to the senses.

This universal though tacit confession, that the exterior, the visible, the superficies of objects, indicate their nature, their properties, and that every outward sign is the symbol of some inherent quality, I hold to be equally certain and important to the science of physiognomy.

I must once more repeat, when each apple, each apricot, has a physiognomy peculiar

to itself, shall man, the lord of earth, have none? The most simple and inanimate object has its characteristic exterior, by which it is not only distinguished as a species, but individually; and shall the first, noblest, best harmonized, and most beautiful of beings be denied all characteristic?

But, whatever may be objected against the truth and certainty of the science of physiognomy, by the most illiterate, or the most learned; how much soever he who openly professes faith in this science may be subject to ridicule, to philosophic pity and contempt; it still cannot be contested that there is no object, thus considered, more important, more worthy of observation, more interesting than man, nor any occupation superior to that of disclosing the beauties and perfections of human nature.

Such were my opinions six or eight years ago. Will it in the next century be believed that it is still, at this time, necessary to repeat these things; or that numerous obscure witlings continue to treat with ridicule and contempt the general feelings of mankind, and observations which not only may be, but are demonstrated; and that they act thus without having refuted any

one of the principles at which they laugh ; yet that they are notwithstanding continually repeating the words philosophy and enlightened age ?

JANUARY 10th, 1783.

VI.

REASONS WHY THE SCIENCE OF PHYSIOGNOMY IS SO OFTEN RIDICULED AND TREATED WITH CONTEMPT.

BEFORE I proceed further, to prove that physiognomy is a real science founded in nature; before I speak of its advantages, I think it necessary to notice certain reasons why there are so many prejudices entertained against physiognomy, especially moral and intellectual; why it is so zealously opposed, and so loudly ridiculed.

Proofs to demonstrate that this is the practice are unnecessary. Of a hundred who pass their opinions on the subject, more than ninety will always openly oppose and treat it with contempt, although they secretly confide in it, at least to a certain degree. Some, indeed, are truly sincere. All the causes of such conduct are not to be discovered: or, if they were, who would have the temerity to drag them from the dark recesses of the human heart, and expose them to the blaze of day?

It is, however, equally possible and important to discover some of the most undeniable causes why so much ridicule and zea-

lous enmity are entertained against this science ; and why they are so general, violent, and irreconcilable. The reality of the following reasons, if I mistake not, cannot be entirely disproved.

1.

Most pitiable absurdities have been written against physiognomy. This sublime science has been debased with the most puerile of follies. It has been confounded with divination by the countenance, and the quackery of chiromancy. Nothing more trivial can be imagined, more insulting to common sense, than what has been written on this subject, from the time of Aristotle to the present. On the contrary, who can produce any rational treatise in its support ? What man of talents, taste, or genius, has employed in the investigation of this subject, that impartiality, those powers of mind, that attachment to truth, which it appears to merit, whether the science be true or false, since numerous authors of every nation have written for or against physiognomy ? How feeble, how timid, have been the efforts of those men of eminence who have been its defenders !

Who has sufficient boldness, fortitude, and disregard of consequences, to hold that thing sacred which has been exposed to the profa-

nation of ridicule, during centuries? Is it not the general progress of human opinions first to be too much idolized, and next to be treated with unlimited scorn? Are not the reasons of such praise and blame alike unsatisfactory and ill founded? By the absurd manner in which this science has been treated, the science has itself become absurd. What truth, which of the sublime doctrines of theology, has not been subject to similar treatment? Is there any cause, however strong, which may not, by silly reasons, and silly advocates, at least for a time, be rendered weak? How many thousands have lost all faith in the gospel, because that the truths it contains have been defended upon the most ridiculous principles, by which truth has been painted in the falsest of colours!

2.

Others are zealous opponents of physiognomy who yet possess the most benevolent of hearts. They suppose, and not without reason, that with the majority of mankind it would become a subject of detriment and abuse. They foresee the many absurd and injurious judgments which would be passed by the ignorant and the malicious. Slander, wanting facts, would imagine them, and appeal for proof to the countenance. Those benevo-

lent opponents, for whose sake the science of physiognomy is worthy to be found true, since it would develop the hidden beauties of their minds, esteem opposition a duty; because so many persons, whom they believe to be much better than their countenances seem to indicate, would be injured, might any dependance be placed on the science of physiognomy.

3.

Is not weakness of understanding, also, frequently the cause of opposition? How few have made, how few are capable of making, observation! Even of those capable of observing, how few are there who will sufficiently depend on what they have observed, or will sufficiently connect their remarks! Among a hundred persons, can two be found who will stem the stream of prejudice? How few have the fortitude, or ambition, to encounter the difficulties of a road so little known! All-enslaving, all-fascinating Indolence, how dost thou debilitate the mind of man, how powerfully dost thou excite enmity irreconcilable against the most beneficial, the most beautiful, of human sciences!

4.

Some may oppose from modesty and humility. Compliments have been paid them, concerning the meaning or expression of their countenances, which they are unwilling to believe, from their own secret and modest experience. They imagine themselves inferior to what they have been supposed, by the estimates of physiognomy; they therefore conclude physiognomy to be a deceitful, and ill founded science.

5.

The majority, however, (it is a mournful, but a true remark) the majority are enemies of, because they dread the light of, physiognomy. I publicly declare, as is apparent from what has been said, that all the opponents of physiognomy are not bad men. I have heard it opposed by the most worthy men, and men of the greatest understanding. I must nevertheless, declare, that wicked men are in general its most determined foes; and, should the worthless man be found taking a contrary side of the question, he probably has his private reasons, which are easily to be conceived. And what is the cause of this opposition? It is their secret belief in its truth; it is the conviction that they do not

possess that exterior, which, were they good, were their consciences calm and undisturbed, they would possess.

To reject this science, as chimerical, and render it ridiculous, is their greatest, their most immediate interest.

The more any witness lays to our charge, the heavier and more irrefutable his testimony is, the more insupportable will it be to us, the more shall we exert every faculty of the soul to prove him absurd, or render him ridiculous.

I cannot help considering this violent opposition of the vicious to physiognomy as the most certain proof of a secret belief in the science. They are convinced of the truth of it, in others, and tremble lest others should read its truth in themselves. What renders this still more probable is, that, I certainly know the very persons who most endeavour publicly to turn it to ridicule, are most eager to listen to the decisions of physiognomy. I dare safely appeal to any one, who is or affects to be prejudiced against physiognomy, whether it would not give him a secret pleasure that some one, to whom he is not personally known, but who should happen to see his portrait, should pass judgment upon it. I may farther appeal to any one who considers this science as illusory,

whether that belief will deter him from reading these fragments. Though no prophet, I can foretel that you who most are inimical to physiognomy, will read, will study, will frequently assent to my remarks. I know that you will often be pleased to find observations, in this work, which will accord with, and confirm those you yourselves have secretly made. Yet will you become my open antagonists. In your closets you will smile friendly applause ; and, in public, ridicule that which feeling told you was truth. You will increase your own stock of observation, will become more confirmed in its certainty, yet will continue your endeavours to render observation ridiculous ; for it is the fashionable philosophy of the present age, “ outwardly to treat that with contempt, which we inwardly are obliged to believe.”

VII.

TESTIMONIES IN FAVOUR OF PHYSIOG-
NOMY.

TESTIMONIES and authorities, in questions that relate to the understanding, are often paid more deference to than principles. Therefore, to support the feeble among my readers, and to furnish the strong with such arguments as are most convenient in their disputes with the feeble, I shall produce witnesses, of more or less importance, among the learned and the wise, in the company of whom I shall esteem it an honour to be despised. They will be few, and not conclusive ; but, however, may to many appear of consequence, and be unexpected.

1.

SOLOMON.

A NAUGHTY person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.—He shutteth his eyes to devise froward things ; moving his lips he bringeth evil to pass. Proverbs vi. 12, 13—xvi. 30.

The countenance of the wise sheweth wisdom, but the eyes of a fool are in the ends of the earth. Prov. xvii. 24,

Where there is a high look there is a proud heart. Prov. xxi. 4.

Though the wicked man constrain his countenance, the wise can distinctly discern his purpose. Prov. xxi. 29.

There is a generation, O how lofty are their eyes, and their eyelids are lifted up ! Prov. xxx. 13 *.

2.

JESUS SON OF SIRACH.

THE heart of man changeth his countenance, whether it be for good or evil ; and a merry heart maketh a cheerful countenance. A cheerful countenance is a token of a heart that is in prosperity. Ecclesiasticus xiii. 25, 26.

A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.—A man's attire and excessive laughter and gait shew what he is. Ecclesiasticus xix. 29, 30.

3.

SULTZER.

“ THOUGH unacknowledged, it is a certain truth, that, of all objects that charm and delight the eye, man is the most interesting. He is the highest, the most inconceivable, of the

* Mr. Lavater reads differently from the English Bible. T.

miracles of nature. He is a lump of clay, by her endowed with life, activity, sensation, thought, and a moral character. That we are not struck motionless at the sight of man, can only be accounted for by knowing that the continual habit of beholding things the most wonderful soon deprives us of amazement. Hence it happens that the human form and countenance do not attract the observation of vulgar and inattentive minds. Whoever has, in the least, risen superior to the influence of habit, and is capable of paying attention to objects that are perpetually recurring; to him will each countenance become remarkable. However delusive the science of physiognomy, or of discovering the character of man from his form and features, may appear to most persons; nothing is more certain than that every observing and feeling man possesses something of this science; and reads, in part, in the faces and members of men, their present thoughts and passions. We often affirm, with the greatest certainty, that a man is sad, merry, thoughtful, uneasy, or fearful, merely from the testimony of his countenance, and should be exceedingly surprised to hear ourselves contradicted. It is likewise certain that we read, in the form of man, and particularly in the countenance, something of what passes in the mind. By

viewing the body, we view the soul. From these principles, we may deduce that the body is the image of the soul, or that the soul itself is rendered visible.”—*Algemeine Theorie der schönen Künste II. Theil Art. Portrait.*

4.

WOLF.

“ WE know that nothing passes in the soul which does not produce some change in the body; and particularly that no desire, no act of willing, is exerted by the soul, without some corresponding motion, at the same time, taking place in the body. All changes of the soul originate in the soul’s essence, and all changes in the body in the body’s essence: the body’s essence consists in the conformation of its members; therefore, the conformation of the body, according to its form, and the form of its constituent members, must correspond with the essence of the soul. In like manner must the varieties of the mind be displayed in the varieties of the body. Hence the body must contain something in itself, and in its form, as well as in the form of its parts, by which an opinion may be deduced concerning the native qualities of the mind. I repeat native qualities, for the question here does not concern those qualities derived from education, or by instructive conversa-

tion. Thus considered, the art of judging man, by the form of his members, and of his whole body, and which usually is called physiognomy, is well founded. I shall not here examine whether those who have endeavoured to explain the connection there is between soul and body have or have not been successful. I here understand, by the form of its members, all that can be distinctly seen ; such as the whole figure, the proportion of the parts, and their positions.

“ But, as man, by education, society, instruction, and habit, may alter his natural inclinations, which I take for granted is a fact proved by daily experience, we can only judge what his natural inclinations were by the formation of his body ; and not what he may become, when, by the aid of reason, or long habit, he may have resisted his natural inclination ; as it is certain that no change can happen in the soul, without some corresponding act of the body. Yet, as we find natural inclination will continually be at warfare with reason and habit, and that, when natural inclination is good, will even contend with evil habit ; hence we may infer that these changes which have happened in the body cannot have entirely destroyed the original conformation of the members. The subject is delicate, and I am greatly inclined to believe physiognomy

required much more knowledge and penetration than men possessed, at the time it was endeavoured to be reduced to a science.”——

“As the lines of the countenance, especially, constitute its expression; which expression is always true when the mind is free from constraint; these lines, therefore, must discover what the natural inclinations are, when seen in their true and native position.”

Vernünftige Gedanken von der Menschen thun und lassen. § 213, 14, 16, 19.

5.

GELLERT.

“MUCH indeed depends upon the aspect of the countenance, with respect to propriety. What pleases or offends most in such aspect is the character of the mind, and heart, which is expressed in the eye, and countenance. The calm, mild, peaceable, noble, humane, sublime, mind; the mind of benevolence, sincerity, and conscious rectitude, which has subdued its desires and passions, will insinuate itself into the features and windings of the body. Such a mind pleases, captivates, enchants, produces decorum, the upright, noble, and majestic form, the gentle and beneficent traits of the countenance, the open and candid eye, the serious yet benevolent brow, the hospitable yet humble visage; and

the best complexion the face can receive is that which the heart and understanding communicate. It is objected that appearances deceive. True ; appearances may be assumed, but, when assumed, they are seldom unaccompanied by restraint ; and truth is as easily discovered in the face as in the real or apparently beautiful thought. Paint never can equal the native hue, however artfully applied ; nor do I hold the argument, that a fair face may conceal a vicious heart, to be of any weight. I am much more inclined to suppose such persons have a very strong propensity toward the qualities which are expressed in their countenances. It often indeed happens, that the gloomy face may hide a cheerful heart, and the forbidding brow a humane mind. This may either be the effect of bad habits, evil company, some defect of nature ; or it may be the consequence of continued ill practice, in early life, the effects of which have been afterward overcome.

“ We are taught, by constant experience, that vicious inclinations are transmitted from the heart to the face ; at least, this is true of certain vices. And what is the fairest countenance disfigured by the hateful vices of lust, anger, falsehood, envy, avarice, pride, and discontent? What can external marks of

decorum effect when an ignoble and insignificant mind is depicted on the countenance? The most certain means of rendering the face beautiful is to beautify the mind, and to purify it from vice. He who would make his countenance intelligent must so first make his mind. He who would impart to the face its most fascinating charms must store the mind with religion and virtue, which will diffuse over it every expression of sublime content. The great Young somewhere says,—“There is not a more divine spectacle than a beauteous virgin, kneeling at her devotions, in whose countenance the humility and innocence of virtue beam.”

“And would not, in reality, this pleasing, this amiable expression of the heart, which we so much admire, accompany us in all our actions, were we as good, as beneficent, as we give ourselves so much trouble to appear, and which we might be with so little? Suppose two ministers, the natural gifts and external advantages of whom are equal; the one the sincere Christian, the other the perfect man of the world; which will have the advantage of exterior appearances, he whose heart overflows with the noblest philanthropy, or he who is prompted by self-love to render himself pleasing?

“The voice, often, is an evident indication

of character, the good or bad properties of which it will acquire: there are certain tones of voice which betray a want of understanding, and which, when we have learned to think, will no more be heard. The good inclinations and sensations of the heart will always modulate and inspire the voice."

Moralische Vorlesungen, S. 303, 307.

6.

OF all the writers I am acquainted with, who have mentioned physiognomy, none seem to me so profound, so exact, so clear, so great, I had almost said, so sacred, as Herder. The passages which I shall transcribe from his *Plastick* * (a work which may challenge all nations to produce its equal) are not only testimonies in favour of physiognomy, but almost render every thing I have hitherto said trivial. They nearly contain the system of physiognomy *in nuce* (in a nutshell), the essence and sum of physiognomy.

* *Plastick. Einige Wahrnehmungen über Form und Gestalt aus Pygmalions bildendem Traume.* — Τι καλλος; ερωτημαз τυφλ8.—Riga bey Hartknoch, 1778.

HERDER.

“ WHERE is the hand that shall grasp that which resides beneath the skull of man? Who shall approach the surface of that now tranquil, now tempestuous abyss! Like as the Deity has ever been adored in sacred groves, so is the Lebanon, the Olympus of man, that seat of the secret power of the Divinity, overshadowed! We shudder at contemplating the powers contained in so small a circumference, by which a world may be enlightened, or a world destroyed.

“ Through those two inlets of soul, the eye and ear, how wonderful are the worlds of light and sound, the words and images that find entrance!

“ How significant are the descending locks that shade this mountain, this seat of the gods! their luxuriance, their partition, their intermingling*!

“ The head is elevated upon the neck. Olympus resting upon an eminence in which are united freedom and strength, compression and elasticity, descriptive of the present and the future. The neck it is that expresses, not what man was originally, but what

* I shall, probably, hereafter, make further use of this passage.

he is by habit or accident become ; whether erect in defence of freedom, stretched forth and curbed in token of patient suffering, rising a Herculean pillar of fortitude, or sinking between the shoulders, the image of degradation ; still it is incontestably expressive of character, action, and truth.

“ Let us proceed to the countenance, in which shine forth mind, and divinity.

“ On the front appear light and gloom, joy and anxiety, stupidity, ignorance, and vice. On this brazen table are deeply engraved every combination of sense and soul. I can conceive no spectator to whom the forehead can appear uninteresting. Here all the Graces revel, or all the Cyclops thunder ! Nature has left it bare, that, by it, the countenance may be enlightened or darkened.

“ At its lowest extremities, thought appears to be changed into act. The mind here collects the powers of resistance. Here reside the *cornua addita pauperi*. Here headlong obstinacy and wise perseverance take up their fixed abode.

“ Beneath the forehead are its beauteous confines the eyebrows ; a rainbow of promise, when benignant ; and the bent bow of discord, when enraged ; alike descriptive, in each case, of interior feeling.

“ I know not any thing which can give more pleasure, to an accurate observer, than a distinct and perfectly arched eyebrow.

“ The nose imparts solidity and unity to the whole countenance. It is the mountain that shelters the fair vales beneath. How descriptive of mind and character are its various parts ; the insertion, the ridge, the cartilage, the nostrils, through which life is inhaled !

“ The eyes, considered only as tangible objects, are by their form the windows of the soul, the fountains of light and life. Mere feeling would discover that their size and globular shape are not unmeaning. The eye-bone, whether gradually sunken, or boldly prominent, equally is worthy of attention ; as likewise are the temples, whether hollow or smooth. That region of the face which includes the eyebrows, eye, and nose, also includes the chief signs of soul ; that is, of will, or mind, in action.

“ The occult, the noble, the sublime, sense of hearing, has nature placed sideways, and half concealed. Man ought not to listen entirely from motives of complaisance to others, but of information to himself ; and, however perfect this organ of sensation may be, it is devoid of ornament ; or,

delicacy, depth, and expansion, such are its ornaments.

“ I now come to the inferior part of the face, on which nature bestowed a mask for the male; and, in my opinion, not without reason. Here are displayed those marks of sensuality, which ought to be hidden. All know how much the upper lip betokens the sensations of taste, desire, appetite, and the enjoyments of love; how much it is curved by pride and anger, drawn thin by cunning, smoothed by benevolence, made flaccid by effeminacy; how love and desire, sighs and kisses, cling to it, by indescribable traits. The under lip is little more than its supporter, the rosy cushion on which the crown of majesty reposes. If the parts of any two bodies can be pronounced to be exactly adapted to each other, such are the lips of man, when the mouth is closed.

“ It is exceedingly necessary to observe the arrangement of the teeth, and the circular conformation of the cheeks. The chaste and delicate mouth is, perhaps, one of the first recommendations to be met with in the common intercourse of life. Words are the pictures of the mind. We judge of the host by the portal. He holds the flaggon of truth, of love, and endearing friendship.

“The chin is formed by the under lip, and the termination of the jaw-bones. If I may speak figuratively, it is the picture of sensuality, in man, according as it is more or less flexible, smooth, or carbuncled: it discovers what his rank is among his fellows. The chin forms the oval of the countenance; and when, as in the antique statues of the Greeks, it is neither pointed nor indented, but smooth, and gradually diminishes, it is then the key-stone of the superstructure. A deformity in the chin is indeed much to dreaded.”

My quotation from this work is shorter than I intended, but further extracts will be made hereafter.

Enough, perhaps more than enough, and nothing but what was anticipated. I do not subscribe to all the opinions in these authors, and I shall find an opportunity to repeat some of them; to confirm, to consider them more attentively, and, I hope, sometimes, to correct them, when erroneous. In the mean time, these testimonies contain sufficient information and proof, though the researches they include are not in my opi-

nion so profound as they ought to be, to supersede, in part, that disrepute into which physiognomy has so generally fallen, and to put that pitiable prejudice to the blush which would rank it with the predictions of astrology.

VIII.

OF THE UNIVERSALITY OF PHYSIOGNOMONICAL SENSATION.

By physiognomonical sensation, I here understand “those feelings which are produced at beholding certain countenances, and the conjectures concerning the qualities of the mind, which are produced by the state of such countenances, or of their portraits drawn or painted.”

This sensation is very universal ; that is to say, as certainly as eyes are in any man, or any animal, so certainly are they accompanied by physiognomonical sensations. Different sensations are produced in each by the different forms that present themselves.

Exactly similar sensations cannot be generated by forms that are in themselves different.

Various as the impressions may be which the same object makes on various spectators, and opposite as the judgments which may be pronounced on one and the same form ; yet there are certain extremes, certain forms, physiognomies, figures, and lineaments, concerning which all, who are not idiots, will

agree in their opinions. So will men be various in their decisions concerning certain portraits, yet will be unanimous concerning certain others; will say, "this is so like it absolutely breathes," or, "this is totally unlike." Of the numerous proofs which might be adduced of the universality of physiognomical sensation, it is only necessary to select a few, to demonstrate the fact.

I shall not here repeat what I have already noticed, on the instantaneous judgment which all men give, when viewing exterior forms. I shall only observe that, let any person, but for two days, remark all that he hears or reads, among men, and he will everywhere hear and read, even from the very adversaries of physiognomy, physiognomonical judgments concerning men; will continually hear expressions like these: "You might have read it in his eyes"—"The look of the man is enough"—"He has an honest countenance"—"His manner sets every person at his ease"—"He has evil eyes"—"You read honesty in his looks"—"He has an unhealthy countenance"—"I will trust him for his honest face"—"Should he deceive me I will never trust man more"—"That man has an open countenance"—I suspect that insidious smile—"He cannot look any person in the face."—The very judg-

ments that should seem to militate against the science are but exceptions which confirm the universality of physiognomonical sensation. “His appearance is against him”—“This is what I could not have read in his countenance”—“He is better or worse than his countenance bespeaks.”

If we observe mankind, from the most finished courtier to the lowest of the vulgar, and listen to the remarks they make on each other, we shall be astonished to find how many of them are entirely physiognomonical.

I have lately had such frequent occasion of observing this, among people who do not know that I have published any such work as the present; people, who, perhaps, never heard the word physiognomy; that I am willing, at any time, to risk my veracity on the proof that all men, unconsciously, more or less, are guided by physiognomonical sensation.

Another, no less convincing, though not sufficiently noticed, proof, of the universality of physiognomonical sensation, that is to say, of the confused feeling of the agreement between the internal character and the external form, is the number of physiognomonical terms to be found, in all languages, and among all nations; or, in other words,

the number of moral terms, which, in reality, are all physiognomonical; but this is a subject that deserves a separate treatise. How important would such a treatise be in extending the knowledge of languages, and determining the precise meaning of words! How new! How interesting!

Here I might adduce physiognomonical proverbs; but I have neither sufficient learning nor leisure to cite them from all languages, so as properly to elucidate the subject. To this might be added the numerous physiognomonical traits, characters, and descriptions, which are so frequent in the writings of the greatest poets, and which so much delight all readers of taste, sensibility, knowledge of human nature, and philanthropy.

Physiognomonical sensation is not only produced by the sight of man, but also by that of paintings, drawings, shades, and outlines. Scarcely is there a man in a thousand who, if such sketches were shewn him, would not, of himself, form some judgment concerning them, or, at least, who would not readily attend to the judgment formed by others.

ADDITIONS TO FRAGMENT VIII.

CONCERNING THE UNIVERSALITY OF PHYSIOGNOMONICAL SENSATION.

WE shall when necessary make additions to some fragments, in support, and elucidatory, of those opinions and propositions which have been advanced.

I.

A BOLDLY SKETCHED PORTRAIT OF ALBERT DURER.

WHOEVER examines this countenance cannot but perceive in it the traits of fortitude, deep penetration, determined perseverance, and inventive genius. At least every one will acknowledge the truth of these observations, when made.

II.

MONCRIF.

THERE are few men, capable of observation, who will class this visage with the stupid. In the aspect, the eye, the nose, especially, and the mouth, are proofs, not to be mistaken, of the accomplished gentleman, and the man of taste.

III. a.

JOHNSON.

THE most unpractised eye will easily discover, in these two sketches of Johnson, the acute, the comprehensive, the capacious, mind, not easily deceived, and rather inclined to suspicion than credulity.

III. b.

AN OUTLINE, AFTER STURTZ.

SAYS as little as an outline can say: certainly not drawn in that position which gives the decided character of a man; entirely deprived of all those shades which are, often, so wonderfully significant; yet, if so rude an outline ever can convey meaning, it does in the present instance; and, certainly, according to the physiognomonical sensation of all experienced people, it is at least a capacious head, easy of conception, and possessed of feelings quickly incited by the beautiful.

IV.

SPALDING.

ON the first view of this countenance all will acknowledge Spalding was more than a common man; accurate, acute, and endowed with taste. Was he easily to be deceived? All will answer, no. Was he the friend of perplexed and obscure ideas? Certainly not. Will he

act worthily and wisely? If he acts agreeably to his countenance, certainly, yes. The same will be said, whether viewed in front, or, in

V.

PROFILE; the forehead, the eye, and the aspect, will appear, to the most uninformed, to betoken an elegant and reflective mind.

VI.

SHAKSPEARE.

A COPY of a copy: add, if you please, a spiritless, vapid outline. How deficient must all outlines be! Among ten thousand can one be found that is exact? Where is the outline that can pourtray genius? Yet who does not read, in this outline, imperfect as it is, from pure physiognomonical sensation, the clear, the capacious, the rapid mind; all conceiving, all embracing, that, with equal swiftness and facility, imagines, creates, produces.

VII.

STERNE.

THE most unpractised reader will not deny to this countenance all the keen, the searching, penetration of wit; the most original fancy, full of fire, and the powers of invention. Who is so dull as not to view, in this countenance, somewhat of the spirit of poor Yorick?

VIII.

S. CLARKE.

PERSPICUITY, benevolence, dignity, serenity, dispassionate meditation, the powers of conception, and perseverance, are the most apparent characteristics of this countenance. He who can hate such a face must laboriously counteract all those physiognomonical sensations with which he was born.

IX.

R.

As is the full face, so is the profile ; how emphatically does this confirm our judgment ! To whom are not this forehead and this nose the pledges of a sound and penetrating understanding ; this mouth, this chin, of benevolence, a noble mind, fidelity, and friendship ?

WE must now view the reverse. Hitherto we have beheld nature in the most perfect of her productions : we must proceed to contemplate her in her deformity. In this, also, how intelligibly does she speak to the eyes of all, at the first glance !

X.

WHO does not here read reason debased ; stupidity almost sunken to brutality ? This

eye, these wrinkles, of a lowering forehead, this projecting mouth, the whole position of the head, do they not all denote manifest dullness and debility?

XI.

HOWEVER equivocal the upper part of this countenance may be, physiognomonical sensation finds no difficulty in the lower. No person whatever will expect from this open mouth, this chin, these wrinkled cheeks, the effects of reflection, comparison, and sound decision.

XII.

TWO FOOLS, IN PROFILE.

FROM the small eyes in both, the wrinkles in the under, their open mouths, particularly from the under part of the countenance of the upper profile, no man whatever will expect penetration, reasoning, or wisdom.

XIII.

TWO FOOLS.

THAT physiognomonical sensation, which, like sight and hearing, is born with all, will not permit us to expect much from the upper profile; although, to the inexperienced in physiognomy, the proper marks of folly are not very apparent. It would excite universal surprise, should any one, possessing such a countenance, pronounce accurate

decisions, or produce a work of genius. The lower is still less to be mistaken, and I would ask the most obstinate opponent of physiognomonical sensation, whether he would personally declare, or give it under his hand, that the man who expects wisdom from this countenance is himself wise.

XIV. AND XV.

ATTILA.

TRUE or false, nature or caricature, each of these four Attilas will, to the common sensations of all men, depict an inhuman and brutal character. Brutality is most apparent in the horned figure (the horns out of the question), and it is impossible to be overlooked in the nose and mouth, or in the eye; though still it deserves to be called a human eye.

XVI.

JUDAS AFTER HOLBEIN.

Who can persuade himself that an apostle of Jesus Christ ever had an aspect like this, or that the Saviour could have called such a countenance to the apostleship? And whose feelings will be offended when we pronounce a visage like this base and wicked? Who could place confidence in such a man?

Let us proceed to the characters of passion. These are intelligible to every child ; therefore, concerning these, there can be no dispute, if we are in any degree acquainted with their language. The more violent the passion is, the more apparent are its signs. The effect of the stiller passions is to contract, and of the violent to distend the muscles. All will perceive in the four countenances of Plate XVII. fear mingled with abhorrence.—In the four following, Plate XVIII. as visibly will be perceived different gradations of terror, to the extreme.

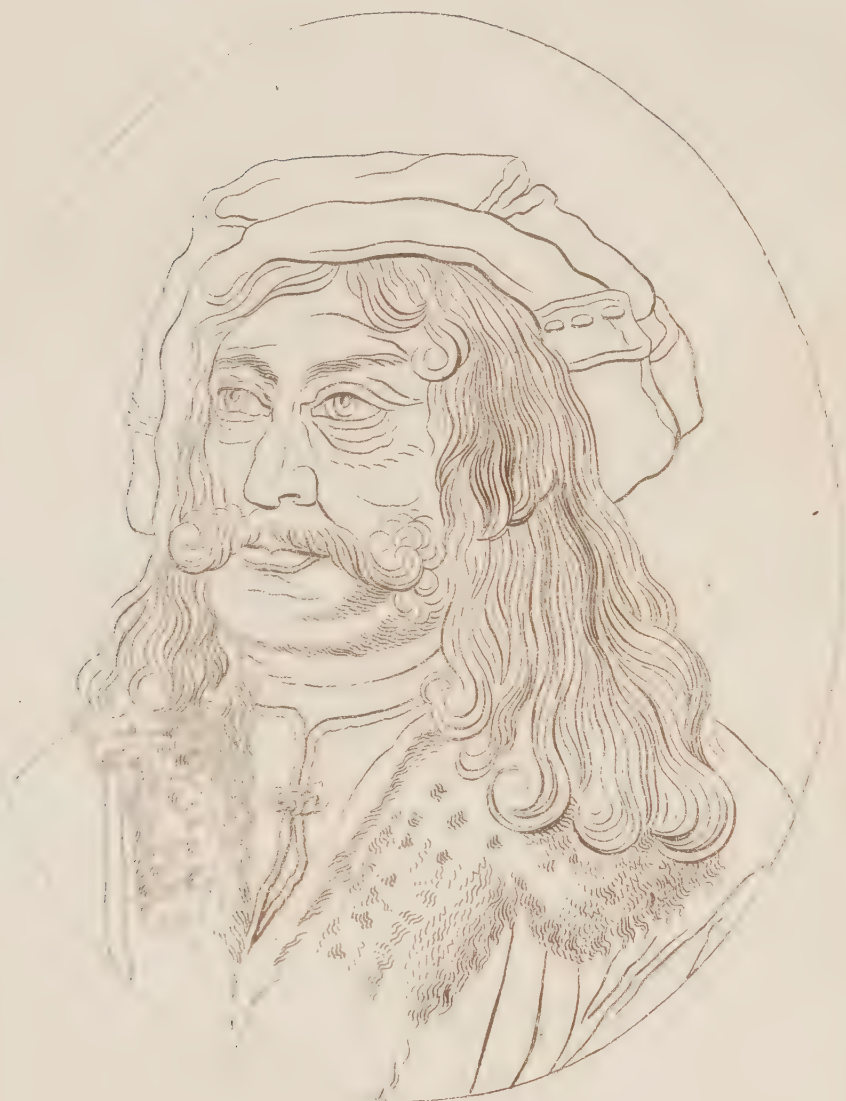
A succession of calm, silent, restless, deep, and patient grief, are seen in XIX. XX. XXI. and XXII.

No man will expect cheerfulness, tranquillity, content, strength of mind, and magnanimity, from XXIII.

Fear and terror are evident in 1 and 2 ; and terror, heightened by native indocility of character, in 3 and 4, of plate XXIV.

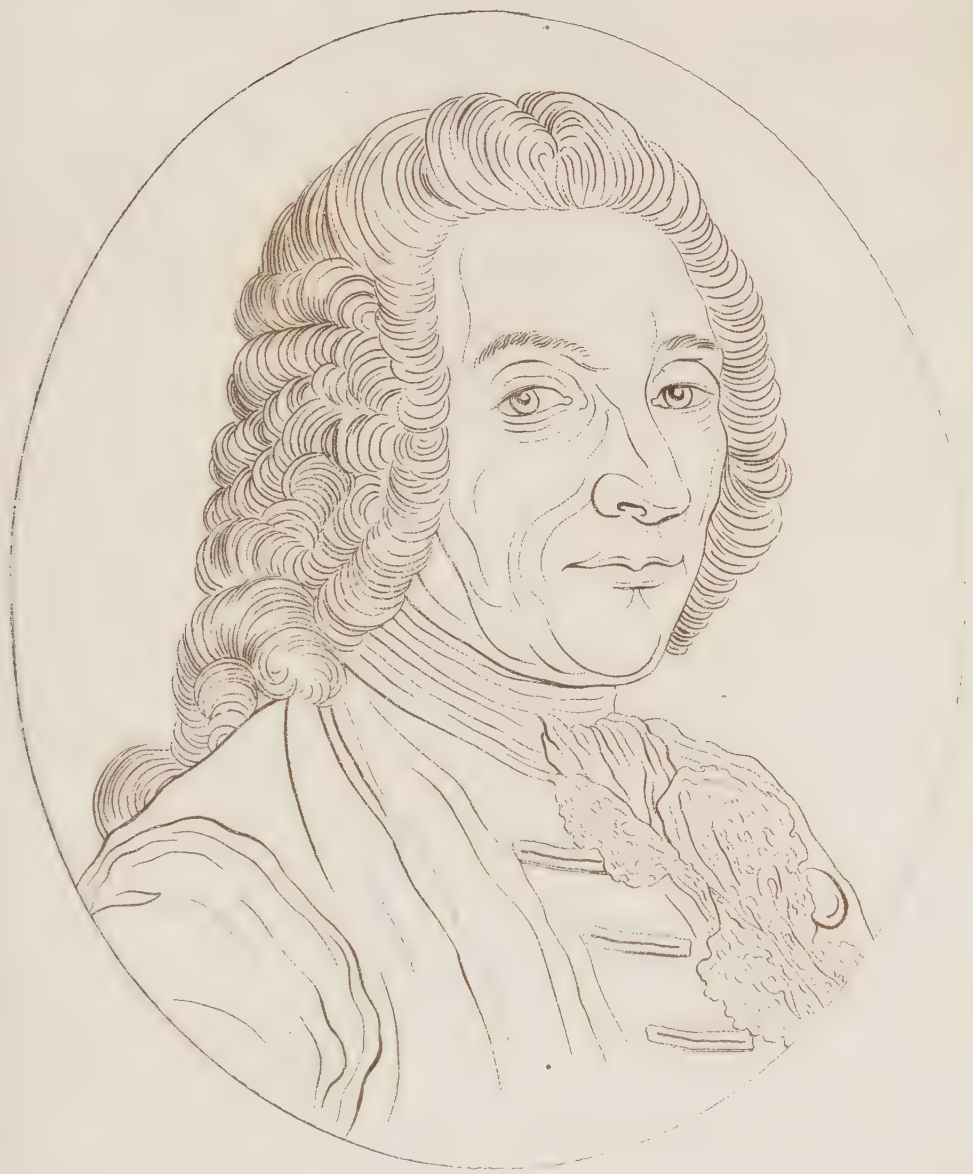
Such examples might be multiplied without number ; but to adduce some of the most decisive of the various classes is sufficient. We shall have continual occasion to exercise, and improve, this kind of physiognomical sensation in our readers.

1.

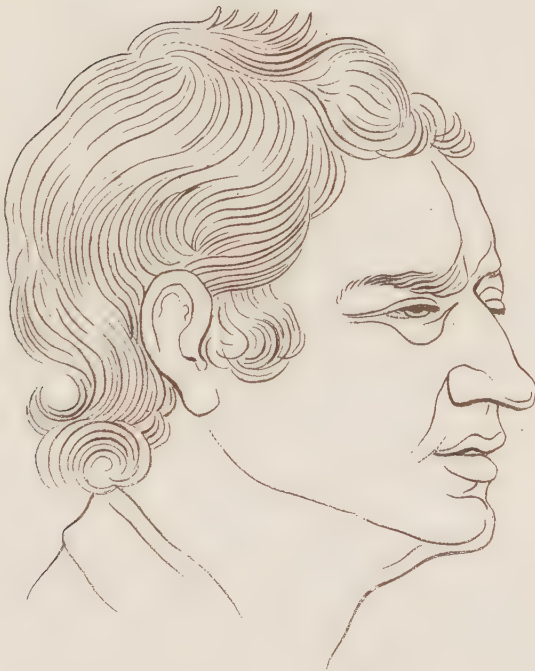
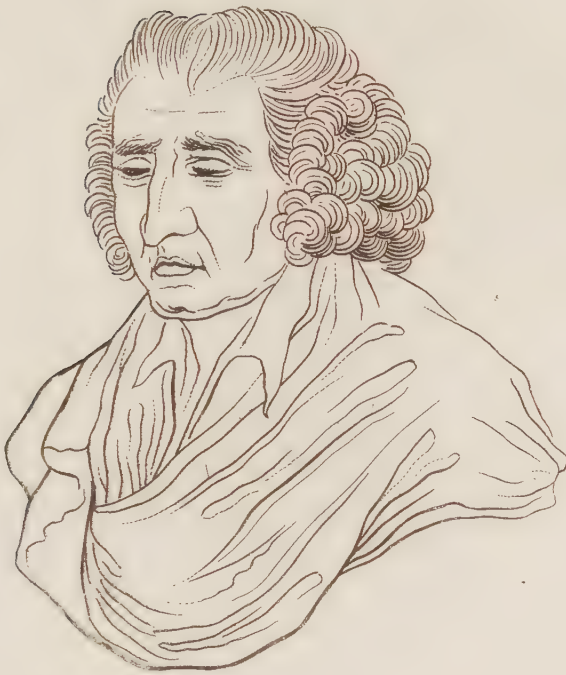


Albert Durer.

II.



III. a.



D. Johnson.

III. b.



IV.

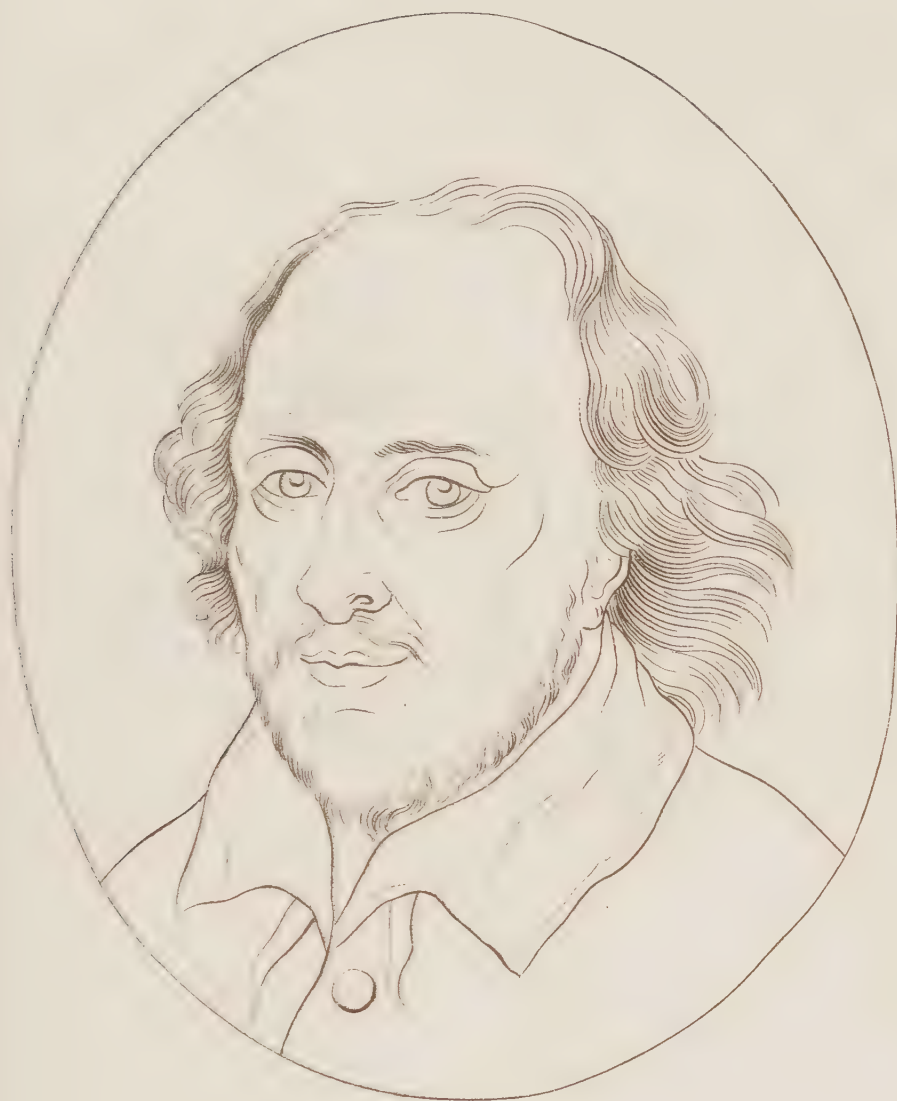


Spalding.

V.

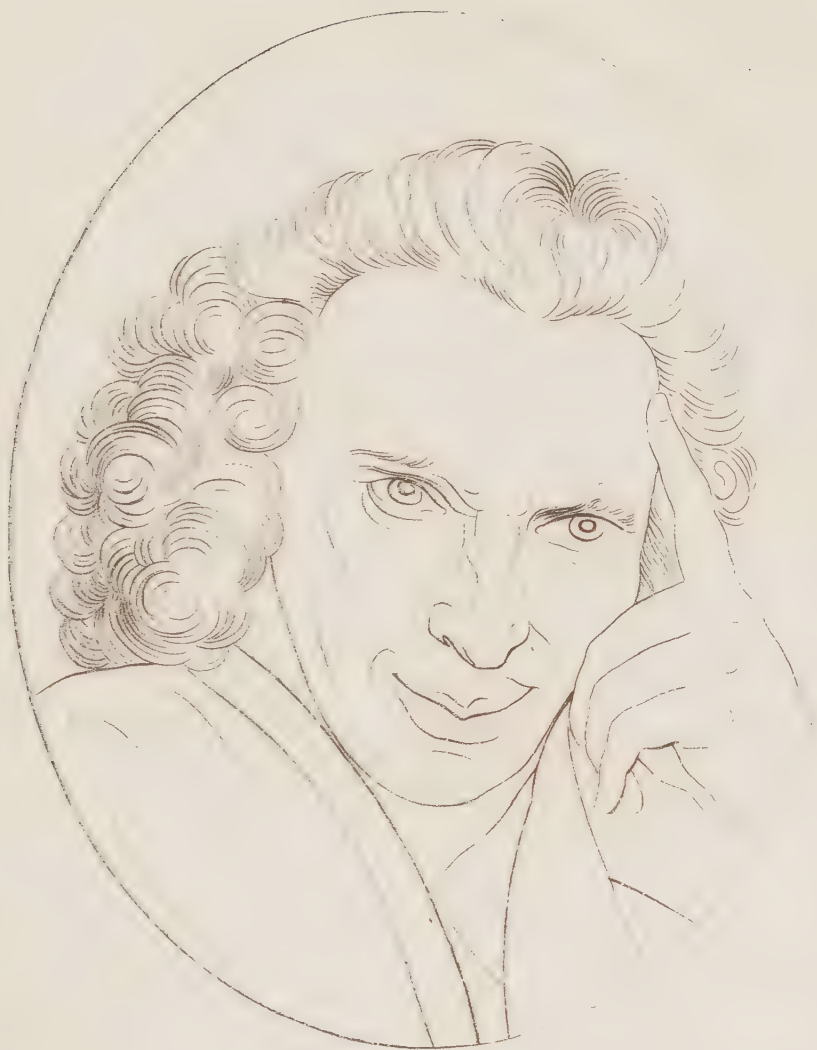


VI.



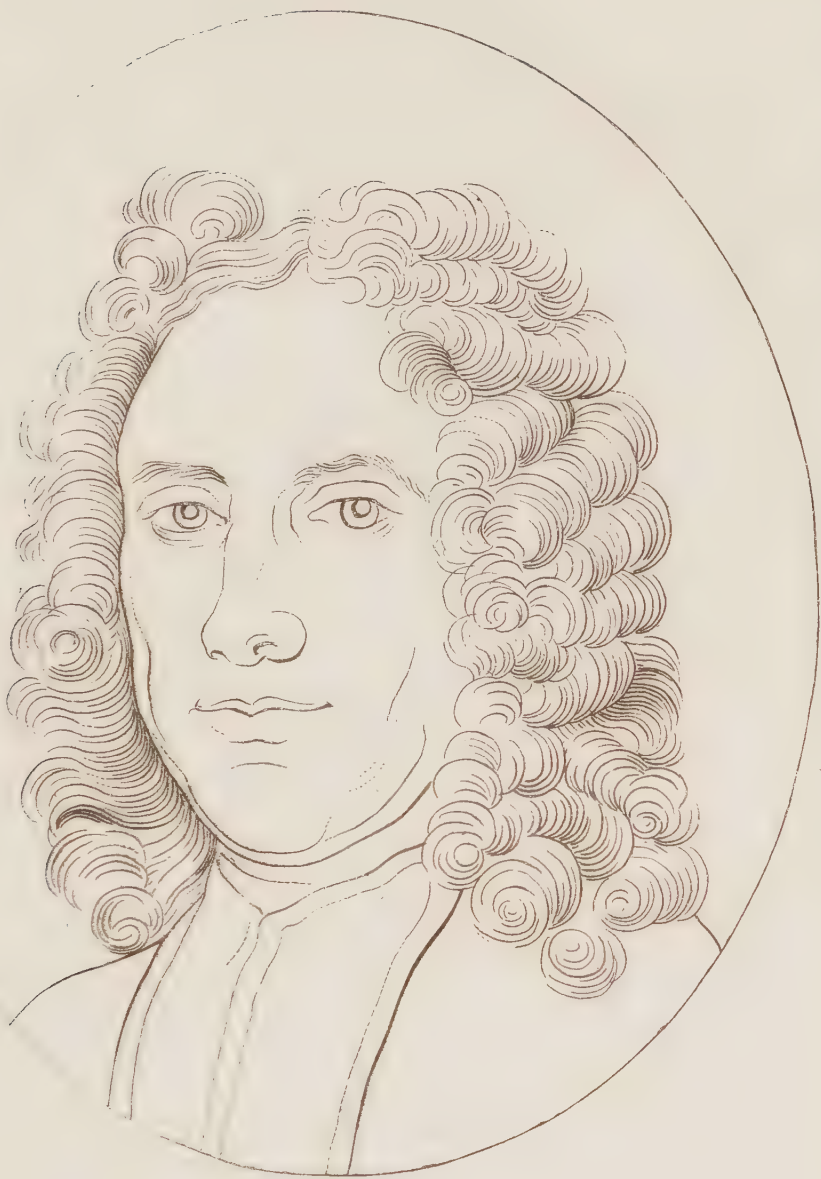
Shakespeare.

VII.

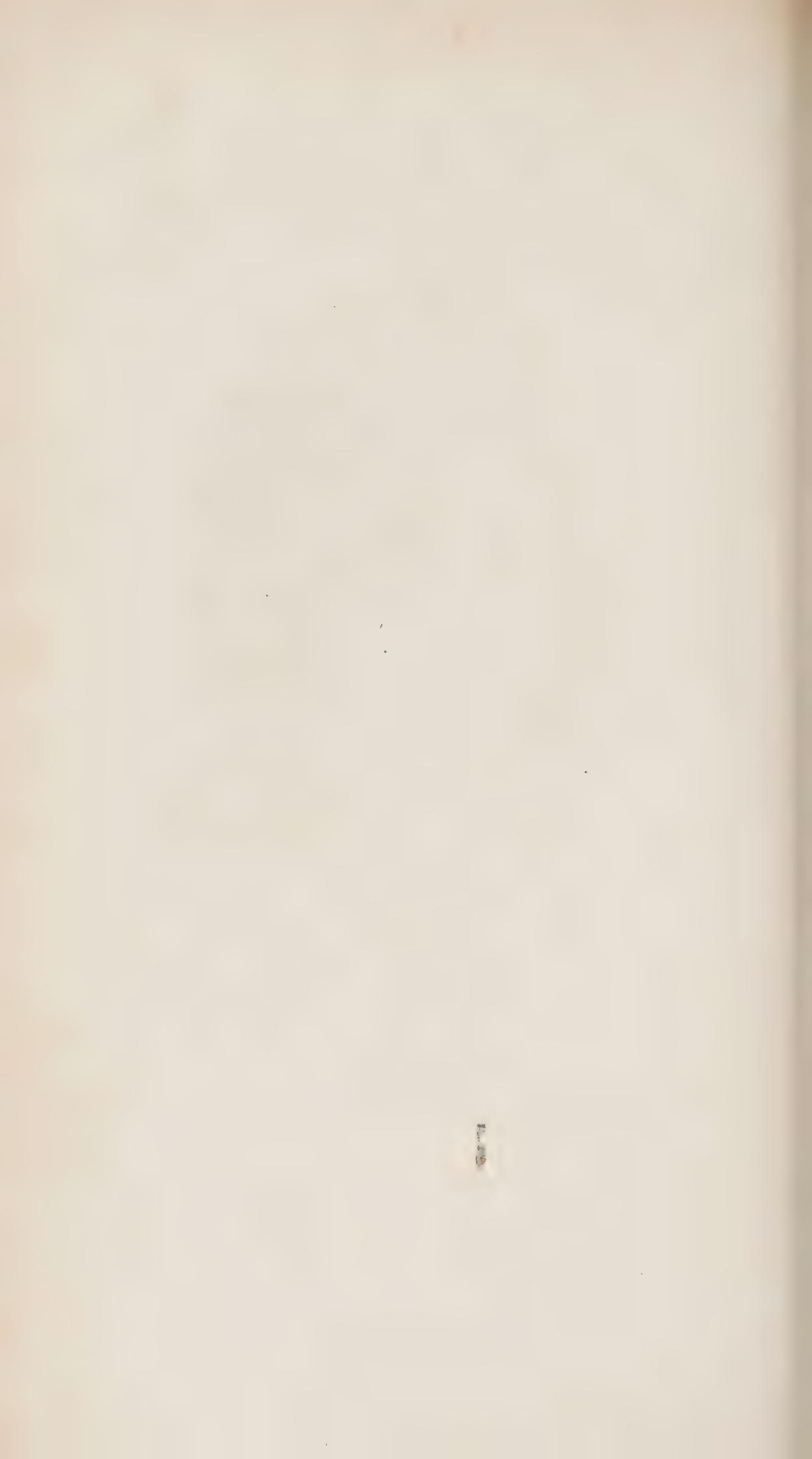


. Hermes .

VIII.



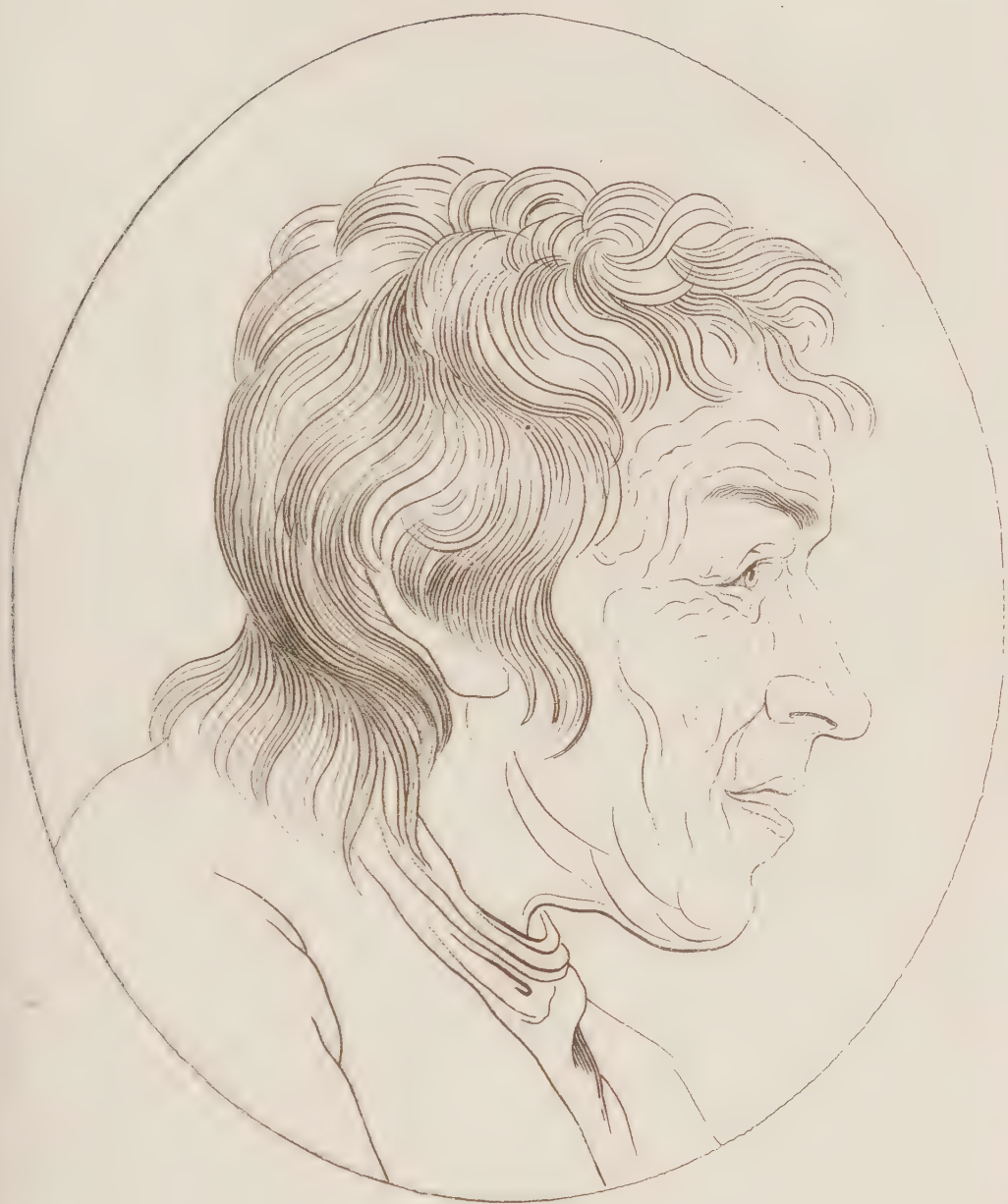
J. Clarke.

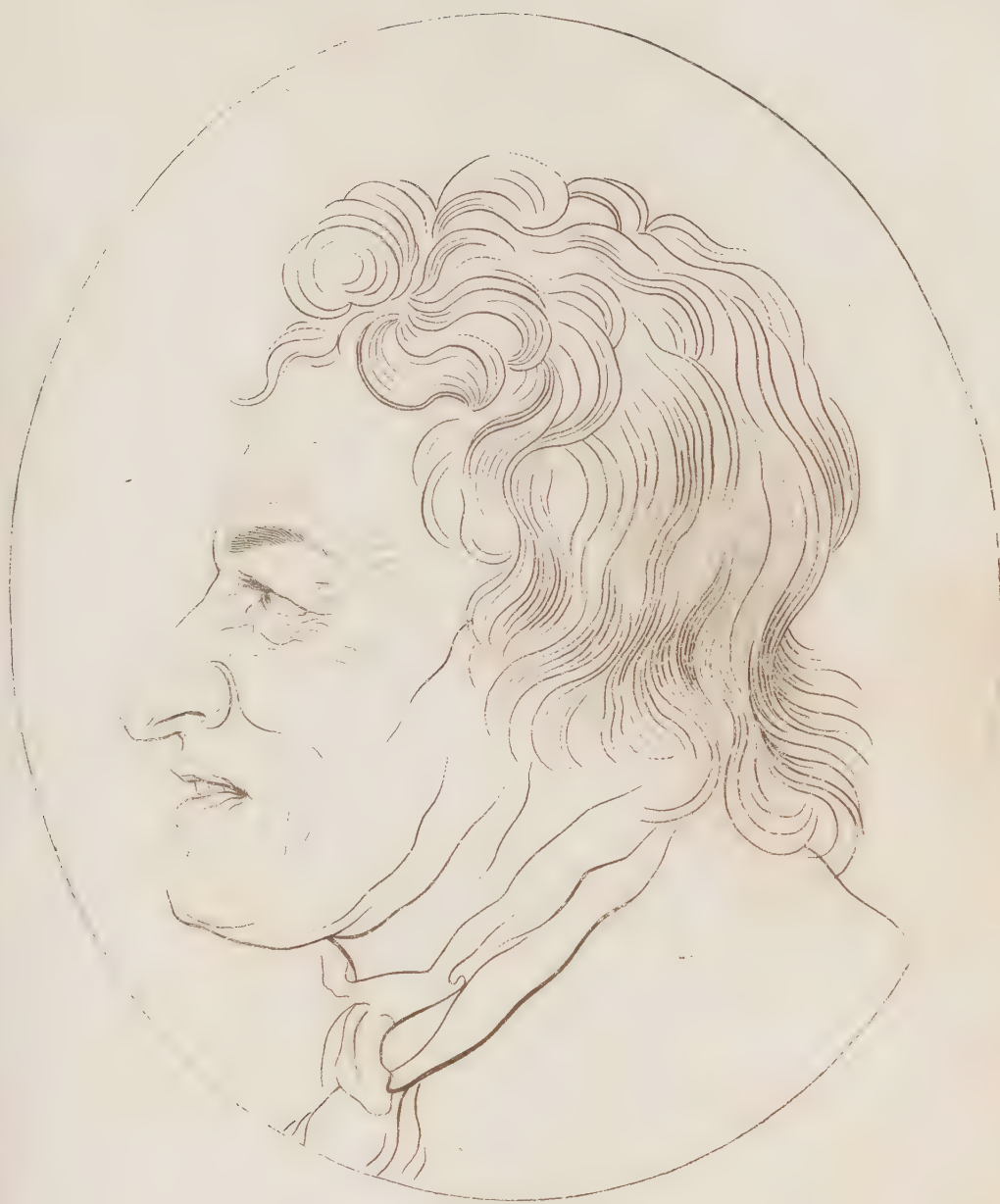


IX.

R.

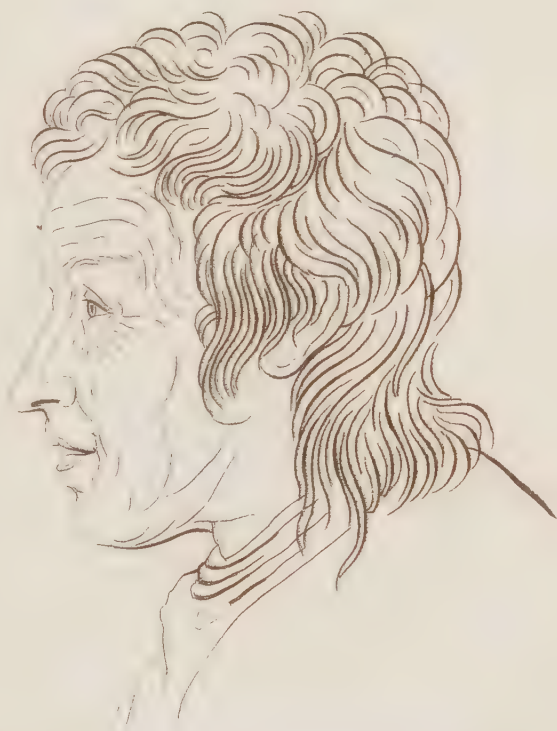
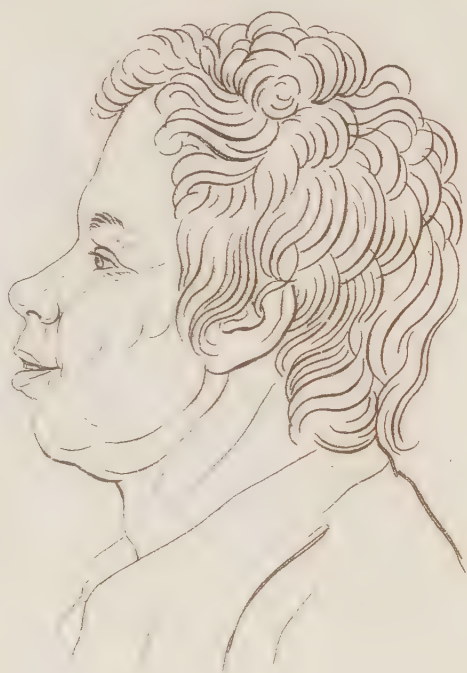


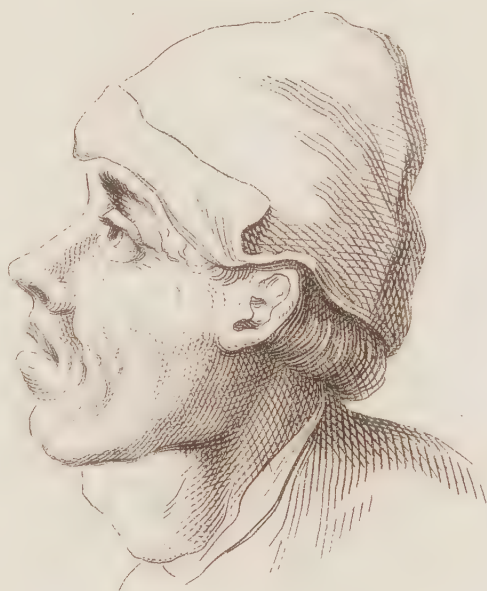
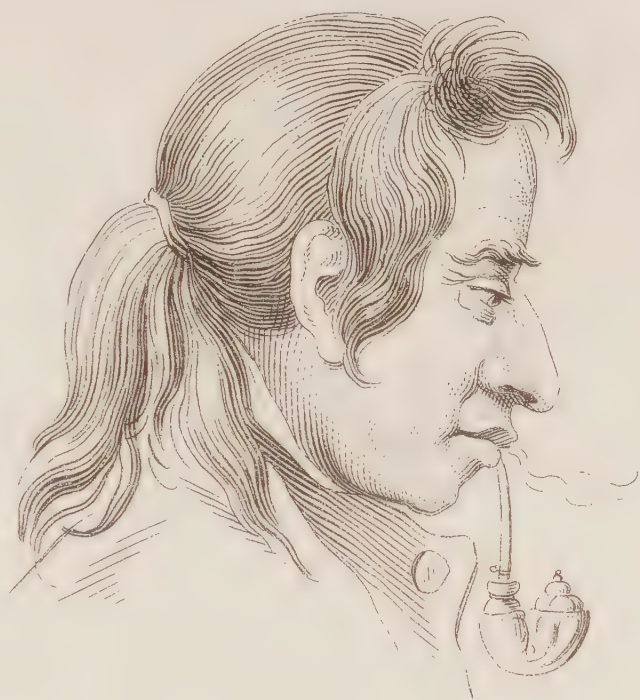


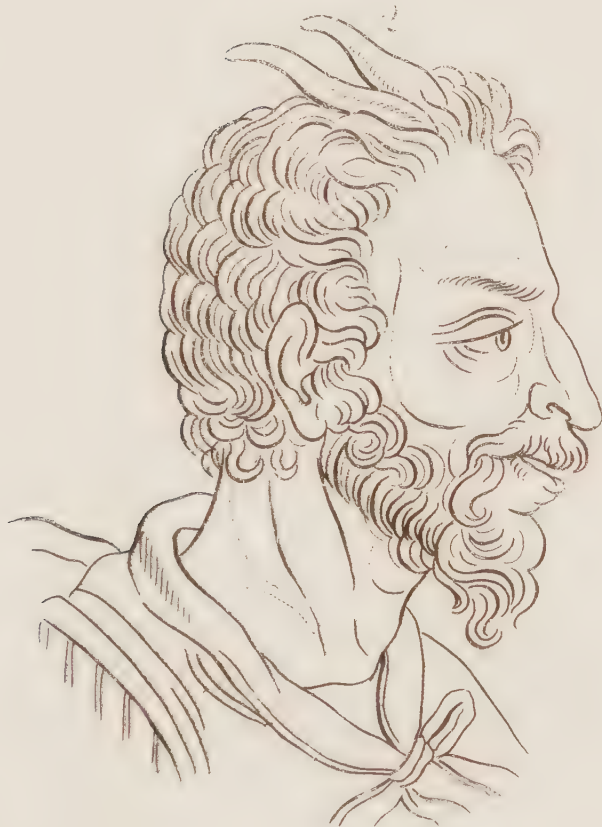
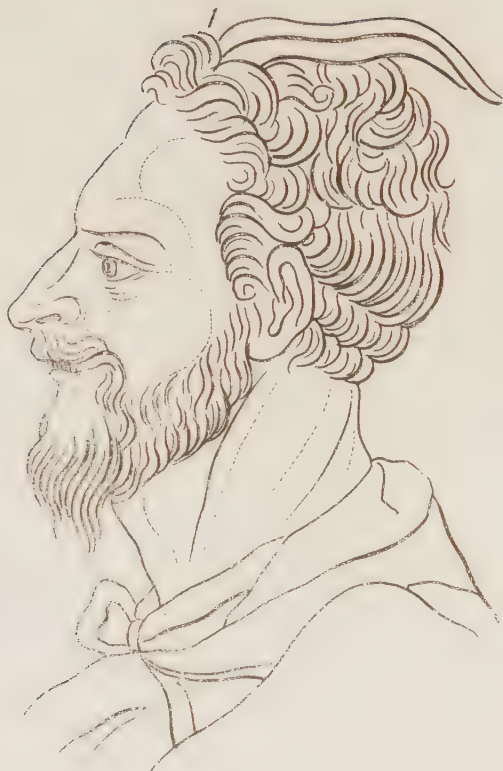


XII.

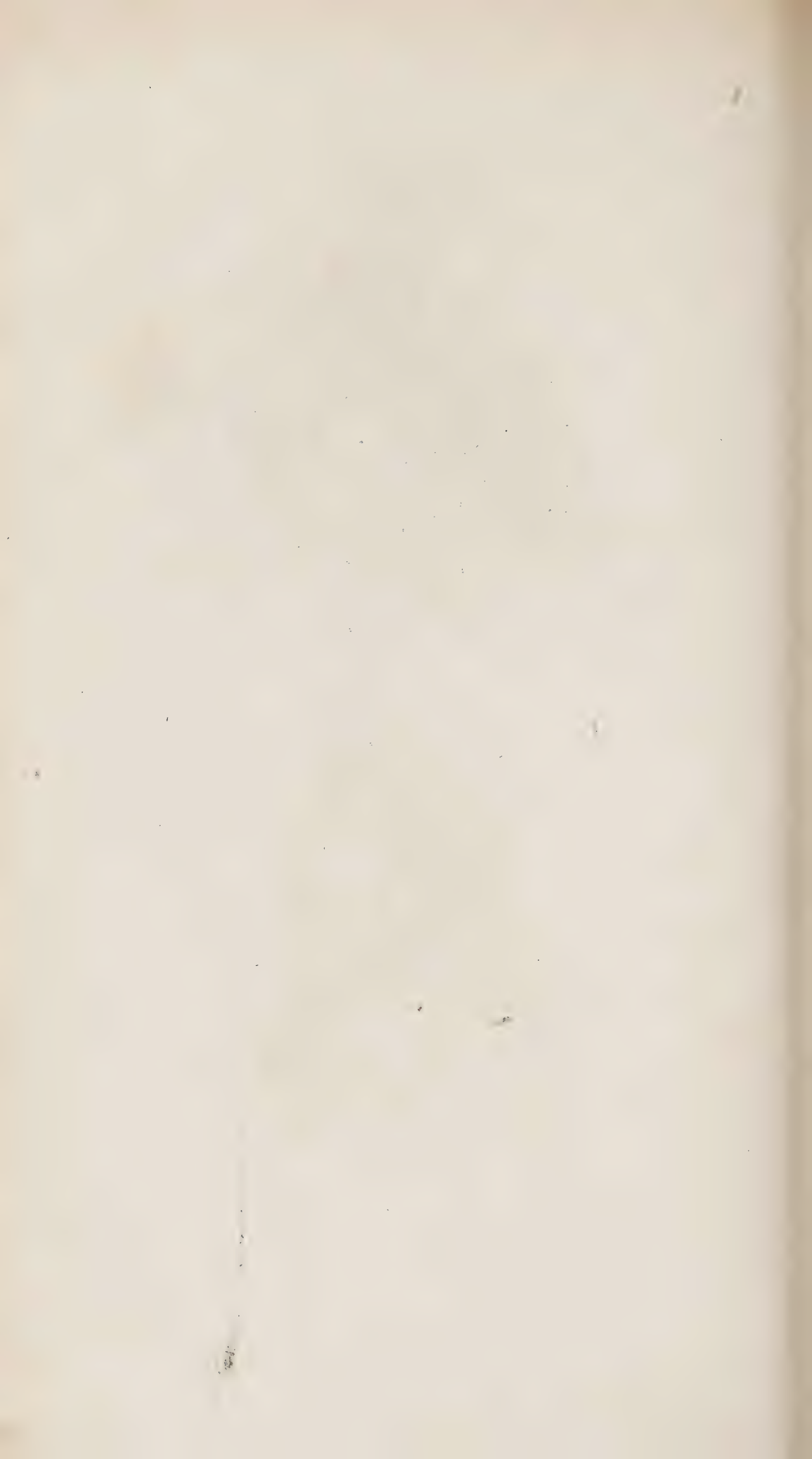
Vol. I. p. 66.











XVI.

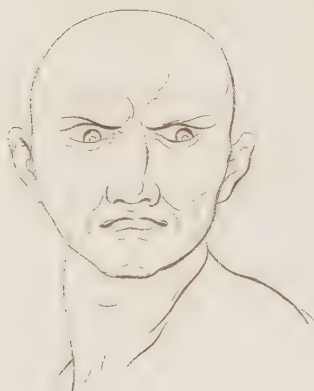


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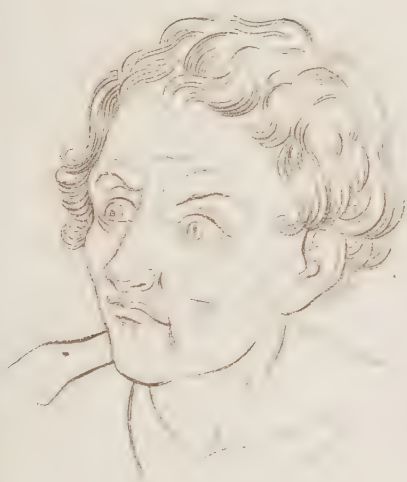
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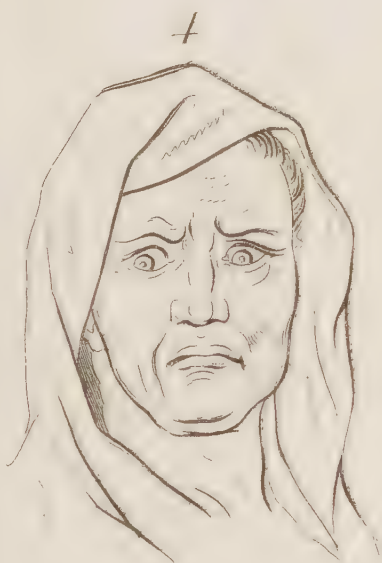
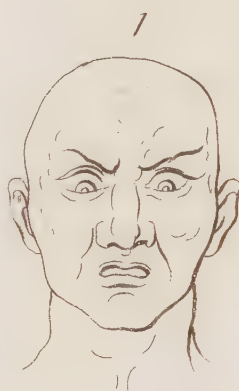
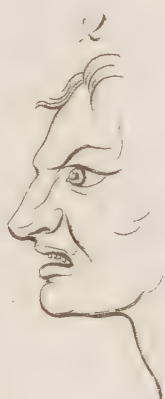
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XVIII.

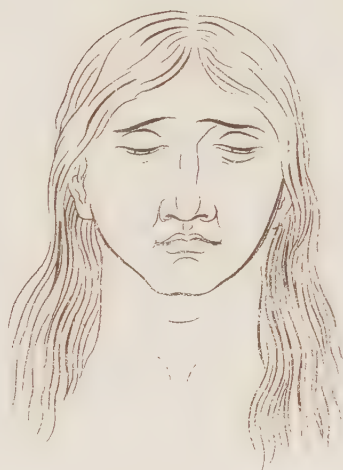


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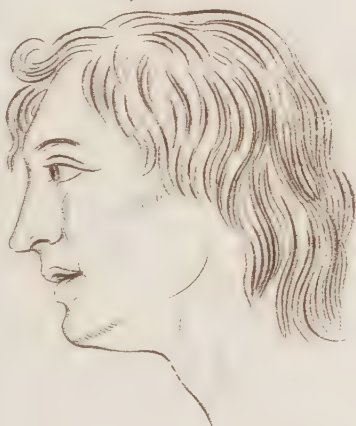
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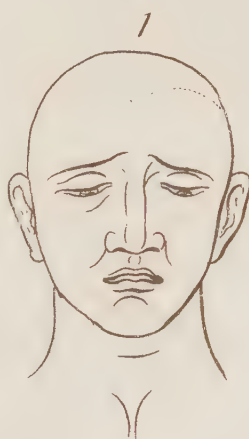
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XX.



XXI.

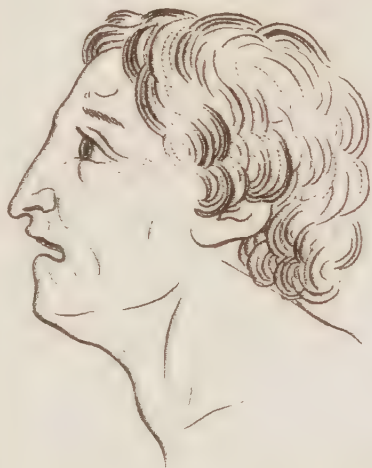
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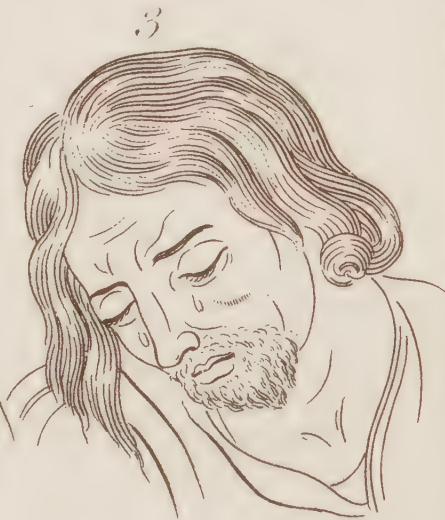
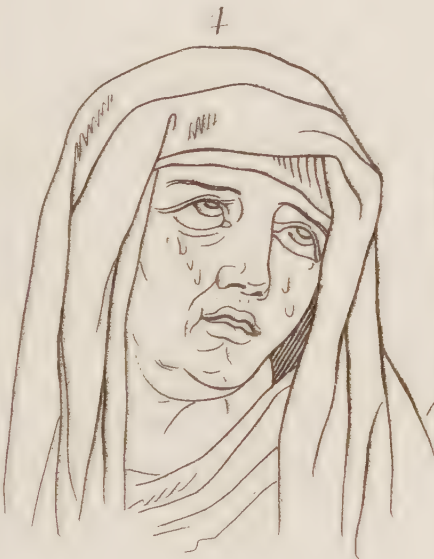
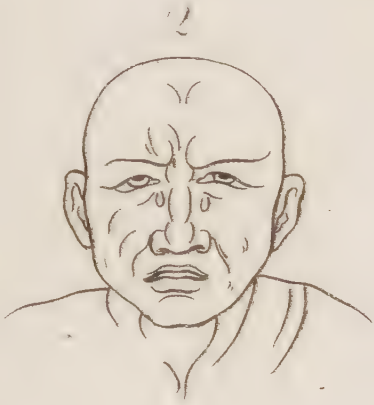
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XXII.



XXIII.

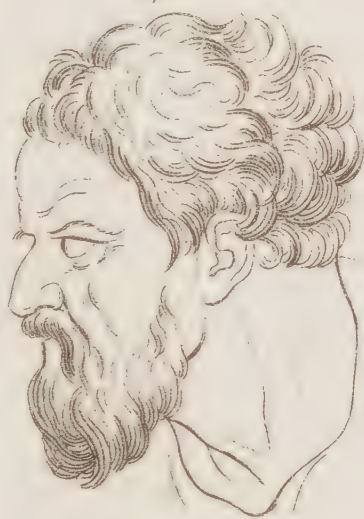
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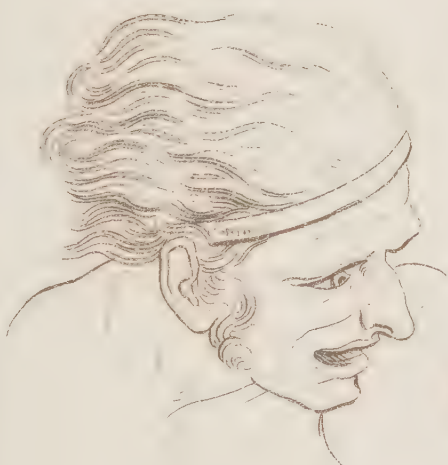
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3



XXIV.



IX.

PHYSIOGNOMY A SCIENCE.

“THOUGH there may be some truth in it, still, physiognomy never can be a science.” Such will be the assertion of thousands of our readers, and, perhaps, this assertion will be repeated, how clearly soever their objections may be answered, and however little they may have to reply.

To such objectors we will say, physiognomy is as capable of becoming a science as any one of the sciences, mathematics excepted. As capable as experimental philosophy, for it is experimental philosophy; as capable as physic, for it is a part of the physical art; as capable as theology, for it is theology; as capable as the belles lettres, for it appertains to the belles lettres. Like all these, it may, to a certain extent, be reduced to rule and acquire an appropriate character, by which it may be taught. As in every other science, so in this, much must be left to sensibility and genius. At present it is deficient in determinate signs and rules.

Whoever will take the trouble, which every child has the power of taking, of assuming

those principles which all sciences have in common, the purely mathematical excepted, will no longer, during his life, object that physiognomy is not scientific. Either he must allow the appellation scientific to physiognomy or deny it to whatever is, at present, denominated science.

Whenever truth or knowledge is explained by fixed principles, it becomes scientific, so far as it can be imparted by words, lines, rules, and definitions. The question will be reduced to whether it be possible to explain the undeniable striking differences, which exist between human faces and forms, not by obscure, confused conceptions, but by certain characters, signs, and expressions; whether these signs can communicate the strength and weakness, health and sickness, of the body; the folly and wisdom, the magnanimity and meanness, the virtue and the vice of the mind. This is the only thing to be decided; and he, who, instead of investigating this question, should continue to declaim against it, must either be deficient in logical reasoning or in the love of truth.

What would be said of the man who should attempt to banish natural philosophy, physic, divinity, and the belles lettres, from the number of the sciences, because so many

branches of them yet remain uncultivated, and clouded by uncertainty?

Is it not true that the experimental philosopher can only proceed with his discoveries to a certain extent; only can communicate them by words; can only say, “such and such are my experiments, such my remarks, such is the number of them, and such are the inferences I draw: pursue the track that I have explored?” Yet will he not be unable, sometimes, to say thus much? Will not his active mind make a thousand remarks, which he will want the power to communicate? Will not his eye penetrate recesses which he shall be unable to discover to that feeblér vision that cannot discover for itself? And is experimental philosophy, therefore, the less a science? How great a perception of the truth had Leibnitz, before the genius of Wolf had opened that road, in which, at present, every cold logician may securely walk? And with which of the sciences is it otherwise? Is any science brought to perfection at the moment of its birth? Does not genius continually, with eagle eye and flight, anticipate centuries? How long did the world wait for Wolf? Who, among the moderns, is more scientific than Bonnet? Who so happily unites the genius of Leibnitz and the phlegm of Wolf? Who more accurately distinguishes

falsehood from truth? Who more condescendingly takes ignorance by the hand? Yet to whom would he be able to communicate his sudden perception of the truth; the result or the sources of those numerous, small, indescribable, rapid, profound remarks? To whom could he impart these by signs, tones, images, and rules? Is it not the same with physic, with theology, with all sciences, all arts? Is it not the same with painting, at once the mother and daughter of physiognomy? Is not this a science? Yet how little is it so! ——“This is proportion, that disproportion. This nature, truth, life, respiration in the very act. That is constraint, unnatural, mean, detestable.”——Thus far may be said and proved, by principles, which every scholar is capable of comprehending, retaining, and communicating. But where is the academical lecturer who shall inspire the genius of painting? As soon might books and instruction inspire the genius of poetry. How infinitely does he, who is painter or poet born, soar beyond all written rule? But must he, because he possesses feelings and powers which are not to be reduced to rule, be pronounced unscientific.

So in physiognomy; physiognomonical truth may, to a certain degree, be defined,

communicated by signs, and words, as a science. We may affirm, this is sublime understanding. Such a trait accompanies gentleness, such another wild passion. This is the look of contempt, this of innocence. Where such signs are, such and such properties reside. By rule may we prescribe—
“In this manner must thou study. This is the route thou must pursue. Then wilt thou arrive at that knowledge which I, thy teacher, have acquired.”

But will not the man of experience, the man of exquisite organs, in this, as in other subjects, called scientific, see farther, deeper, and more distinctly? Will he not soar? Will he not make numerous remarks, that are not reducible to rule; and shall such exceptions prevent us from calling that a science which may be reduced to rule, and communicated by signs? Is not this common to all science as well as to physiognomy? Of which of the sciences are the limits defined, where nothing is left to taste, feeling, and genius? We should condemn that science, could such a science exist.

Albert Durer surveyed and measured men: Raphael measured men still more feelingly than Albert Durer. The former drew with truth, according to rule; the latter followed his imagination; yet was na-

ture often depicted by him with not less exactness. Scientific physiognomy would measure like Durer, the physiognomy of genius like Raphael. In the mean time, the more observation shall be extended, language enriched, drawing improved; the more man shall be studied by man, to him the most interesting and the finest of studies; the more physiognomy shall become scientific, accurately defined, and capable of being taught, the more it shall then become the science of sciences; and, in reality, no longer a science, but sensibility, a prompt and convincing inspection of the human heart. Then shall folly busy herself to render it scientific, to dispute, write, and lecture on its principles; and then, too, shall it no longer be, what it ought, the first of human sciences.

The obligations existing between science and genius, and genius and science, are mutual. In what manner, therefore, must I act? Shall I render physiognomy a science, or shall I apply only to the eyes, and to the heart, and, occasionally, whisper to the indolent spectator, lest he should condemn me for a fool—"Look! Here is something which you understand, only recollect there are others who understand still more?"

I shall conclude this fragment with a parody on the words of one, who, among other

uncommon qualities with which he was endowed, had the gift of discerning spirits ; by which he could discover, from the appearance alone, whether one whom no art could heal, had faith enough to become whole.—
“ For we know in part, and our extracts and commentaries are in part ; but when that which is perfect is come, then these fragments shall be done away. As yet, what I write is the stammering of a child ; but when I shall become a man, these will appear the fancies and labours of a child. For now we see the glory of man, through a glass, darkly ; soon we shall see face to face. Now I know in part, but then shall I know, even as, also, I am known, by him, from whom, and through whom, and in whom are all things ; to whom be glory, for ever and ever. Amen !”

X.

OF THE ADVANTAGES OF PHYSIOGNOMY.

WHETHER a more certain, more accurate, more extensive, and thereby, a more perfect knowledge of man, be, or be not, profitable; whether it be, or be not, advantageous to gain a knowledge of internal qualities from external form and feature, is a question most deserving enquiry, and place among these fragments.

This may be classed first as a general question, Whether knowledge, its extension, and increase, be of consequence to man? I imagine this question can receive but one answer, from all unprejudiced persons.

Man must be ignorant of his own nature, and of the nature of things in general, as well as the relation there is between human happiness and his powers and passions, the effects of which so continually present themselves to his eyes; must indeed be prejudiced to excessive absurdity, if he does not perceive that the proper use of every power, and the proper gratification of every passion, is good, profitable, and inseparable from his welfare.

As certainly as man is possessed of corporal strength, and a will for the exercise of that strength, so certain is it that to exercise strength is necessary. As certain as he has the faculties, power, and will, to love, so certain is it that it is necessary he should love. Equally certain is it that, if man has the faculties, power, and will, to obtain wisdom, that he should exercise those faculties for the attainment of wisdom. How paradoxical are those proofs that science and knowledge are detrimental to man, and that a rude state of ignorance is to be preferred to all that wisdom can teach !

I here dare, and find it necessary, to affirm that physiognomy has at least as many claims of essential advantage as are granted by men, in general, to other sciences.

Further ; with how much justice may we not grant precedence to that science which teaches the knowledge of men ? What object is so important to man as man himself ? What knowledge can more influence his happiness than the knowledge of himself ? This advantageous knowledge is the peculiar province of physiognomy.

Of all the knowledge obtained by man, of all he can learn by reasoning on his mind, his heart, his qualities and powers, those proofs which are obtained by the aid of the

senses, and that knowledge which is founded on experience has ever been the most indisputable, and the most advantageous. Who, then, among philosophers will not prefer the experimental part of psychology to all other knowledge?

Therefore has physiognomy the threefold claims of the advantages arising from knowledge, in general, the knowledge of man, in particular, and, especially, of this latter knowledge, reduced to experiment.

Whoever would wish perfect conviction of the advantages of physiognomy, let him, but for a moment, imagine that all physiognomical knowledge and sensation were lost to the world. What confusion, what uncertainty, and absurdity must take place, in millions of instances, among the actions of men! How perpetual must be the vexation of the eternal uncertainty in all which we shall have to transact with each other, and how infinitely would probability, which depends upon a multitude of circumstances, more or less distinctly perceived, be weakened by this privation! From how vast a number of actions, by which men are honoured and benefited, must they then desist!

Mutual intercourse is the thing of most consequence to mankind, who are destined

to live in society. The knowledge of man is the soul of this intercourse, that which imparts to it animation, pleasure and profit. This knowledge is, in some degree, inseparable from, because necessary to, all men. And how shall we with greater ease and certainty acquire this knowledge than by the aid of physiognomy, understood in its most extensive sense, since, in so many of his actions, he is incomprehensible?

Let the physiognomist observe varieties, make minute distinctions, establish signs, and invent words, to express these his remarks; form general, abstract, propositions, extend and improve physiognomonical knowledge, language, and sensation, and thus will the uses and advantages of physiognomy progressively increase.

Let any man suppose himself a statesman, a divine, a courtier, a physician, a merchant, friend, father, or husband, and he will easily conceive the advantages which he, in his sphere, may derive from physiognomonical science. For each of these stations, a separate treatise of physiognomy might be composed.

When we speak of the advantages of physiognomy we must not merely consider that which, in the strictest sense, may be termed scientific, or what it might scientifically

teach. We rather ought to consider it as combined with those immediate consequences which every endeavour to improve physiognomy will undoubtedly have, I mean the rendering of physiognomonical observation and sensation more vigilant and acute.

As this physiognomonical sensation is ever combined with a lively perception of what is beautiful, and what deformed; of what is perfect and what imperfect (and where is the able writer on physiognomy who will not increase these feelings?) how important, how extensive, must be the advantages of physiognomy! How does my heart glow at the supposition that so high a sense of the sublime and beautiful, so deep an abhorrence of the base and deformed, shall be excited; that all the charms of virtue shall actuate the man who examines physiognomically; and that he who, at present, has a sense of those charms, shall, then, so powerfully, so delightfully, so variously, so incessantly, be impelled to a still higher improvement of his nature!

Physiognomy is a source of the purest, the most exalted sensations: an additional eye, wherewith to view the manifold proofs of divine wisdom and goodness in the creation, and, while thus viewing unspeakable harmony and truth, to excite more ecstatic love

for their adorable author. Where the dark inattentive sight of the unexperienced perceives nothing, there the practical view of the physiognomist discovers inexhaustible fountains of delight, endearing, moral, and spiritual. It is the latter only who is acquainted with the least variable, most perspicuous, most significant, most eloquent, most beautiful of languages; the natural language of moral and intellectual genius, of wisdom and virtue. He reads it in the countenances of those who are unconscious of their own native elocution. He can discover virtue, however concealed. With secret ecstasy, the philanthropic physiognomist discerns those internal motives, which would, otherwise, be first revealed in the world to come. He distinguishes what is permanent in the character from what is habitual, and what is habitual, from what is accidental. He, therefore, who reads man, in this language, reads him most accurately.

Physiognomy unites hearts, and forms the most durable, the most divine, friendships; nor can friendship discover a more solid rock of foundation than in the fair outlines, the noble features, of certain countenances.

Physiognomy is the very soul of wisdom, since, beyond all expression, it elevates the

mutual pleasures of intercourse, and whispers to the heart when it is necessary to speak, when to be silent; when to forewarn, when to excite; when to console, and when to reprehend.

Physiognomy is the terror of vice. No sooner should physiognomonical sensation be awakened into action, than consistorial chambers, cloisters, and churches, must become branded with excess of hypocritical tyranny, avarice, gluttony, and debauchery; which, under the mask, and to the shame, of religion, have poisoned the welfare of mankind. The esteem, reverence, and love, which have hitherto been paid them, by the deluded people, would perish like autumnal leaves. The world would be taught that to consider such degraded, such pitiable forms, as saints, pillars of the church and state, friends of men, and teachers of religion, were blasphemy.

To enumerate all the advantages of physiognomy would require a large treatise—A number of treatises, for the various classes of mankind. The most indisputable, though the least important, of these its advantages, are those the painter acquires; who, if he be not a physiognomist, is nothing. The greatest is that of forming, conducting, and improving the human heart. I shall have fre-

quent opportunities of making remarks in confirmation of the truth of what I have advanced. At present I shall only add, in conclusion of this too imperfect fragment, what I have been in part already obliged to say, that the imperfect physiognomonical knowledge I have acquired, and my increase of physiognomonical sensation, have daily been to me a source of indescribable profit. Nay, I will venture to add, they were to me indispensable, and that I could not, possibly, without their aid, have passed through life with the same degree of pleasure.

XI.

OF THE DISADVANTAGES OF PHYSIOGNOMY.

METHINKS I hear some worthy man exclaim, “ Oh thou who hast ever hitherto lived the friend of religion and virtue, what is thy present purpose ? What mischief shall not be wrought by this thy physiognomy ! Wilt thou teach man the unblessed art of judging his brother by the ambiguous expressions of his countenance ? Are there not already sufficient of censoriousness, scandal, and inspection into the failings of others ? Wilt thou teach man to read the secrets of the heart, the latent feelings, and the various errors of thought ?

“ Thou dwellest upon the advantages of the science ; sayest thou shalt teach men to contemplate the beauty of virtue, the hatefulness of vice, and, by these means, make them virtuous ; and that thou inspirest us with an abhorrence of vice, by obliging us to feel its external deformity. And what shall be the consequence ? Shall it not be that for the appearance, and not the reality, of goodness, man shall wish to be good ? That, vain as he already is, acting from the

desire of praise, and wishing only to appear what he ought determinately to be, he will yet become more vain, and will court the praise of men, not by words and deeds, alone, but by assumed looks and counterfeited forms? Oughtest thou not rather to weaken this already too powerful motive for human actions, and to strengthen a better; to turn the eyes inward, to teach actual improvement, and silent innocence, instead of inducing him to reason on the outward, fair, expressions of goodness, or the hateful ones of wickedness?"

This is a heavy accusation, and has great appearance of truth. Yet how easy is defence to me; and how pleasant, when my opponent accuses me from motives of philanthropy, and not of splenetic dispute!

The charge is twofold. Censoriousness and vanity. I teach men to slander each other, and to become hypocrites.

I will answer these charges separately; nor let it be supposed I have not often, myself, reflected on what they contain, really objectionable, and felt it in all its force.

The first relates to the possible abuse of this science.

No good thing can be liable to abuse, till it first becomes a good thing; nor is there any actual good which is not the innocent

cause of abuse. Shall we, therefore, wish that good should not exist?

All the feeble complaints concerning the possible, probable, or, if you will, inevitable, injurious effects, can only be allowed a certain weight. Whoever is just will not fix his attention, solely, on the weak side of the question. He will examine both sides; and, when good preponderates, he will be satisfied, and endeavour, by all means in his power, to evade, or diminish, the evil.

Who better can inspire us with this heroic fortitude in favour of good, although attended by evil; who better can cure us of pusillanimous anxieties, and dread of evil while in the pursuit of good, than the great Author and Founder of the noblest good? Who, notwithstanding his affectionate love of mankind, his hatred of discord, and love of peace, so openly proclaimed, “I am not come to send peace on the earth but a sword.”

He was grieved at every ill effect of his mission, but was calm concerning every thing that was in itself good, and preponderately good in its consequences. I, also, grieve for the ill effects of this book; but I, also, will be calm, convinced of the great good which shall be the result. I clearly perceive, nor endeavour to conceal from my-

self, every disadvantage which shall, in all probability, occur, at least, for a time, and among those who content themselves with a slight taste of knowledge, whether human or divine. I continually keep every defect of the science in view, that I may exert all my powers to render it as harmless, and as profitable, as possible ; nor can this prospect of probable abuses, attendant on every good, on every divine work, induce me to desist ; being, as I am, at each step, more firmly convinced that I am labouring to effect an excellent purpose, and that every man, who reads me with attention, and has not the corruptest of hearts, will rather be improved than injured.

Thus far, generally, and now for a more particular answer to the first objection.

I.

I TEACH no black art ; no nostrum, the secret of which I might have concealed, which is a thousand times injurious for once that it is profitable, the discovery of which is, therefore, so difficult.

I do but teach a science, the most general, the most obvious, with which all men are acquainted, and state my feelings, observations, and their consequences.

We ought never to forget that the very purport of outward expression is to teach what passes in the mind, and that to deprive man of this source of knowledge were to reduce him to utter ignorance ; that every man is born with a certain portion of physiognomical sensation, as certainly as that every man, who is not deformed, is born with two eyes ; that all men, in their intercourse with each other, form physiognomical decisions, according as their judgment is more or less clear ; that it is well known, though physiognomy were never to be reduced to science, most men, in proportion as they have mingled with the world, derive some profit from their knowledge of mankind, even at the first glance ; and that the same

effects were produced long before this question was in agitation. Whether, therefore, to teach men to decide with more perspicuity and certainty, instead of confusedly ; to judge clearly with refined sensations, instead of rudely, and erroneously, with sensations more gross ; and, instead of suffering them to wander in the dark, and venture abortive and injurious judgments, to teach them, by physiognomonical experiments, by the rules of prudence and caution, and the sublime voice of philanthropy, to mistrust, to be diffident, and slow to pronounce, where they imagine they discover evil ; whether this, I say, can be injurious, I leave the world to determine.

I here openly, and loudly, proclaim that whoever disregards all my warnings, disregards the proofs and examples I give, by which he may preserve himself from error ; whoever is deaf to the voice of philanthropy, and, like a madman with a naked sword, rushes headlong to assassinate his brother's good name, the evil must be upon his head. When his wickedness shall appear, and he shall be punished for his unpardonable offences, against his brother, my soul shall not be polluted by his sin.

I believe I may venture to affirm very few persons will, in consequence of this

work, begin to judge ill of others, who had not before been guilty of the practice.

“This Jew has not the smallest respect for the legislature, or his superiors; he scourges the people, who have done him no injury, with whips; he goes to banquetings, wherever he is invited, and makes merry; he is a very mischief maker; and lately he said to his companions, *I am not come to send peace, but a sword.*”——What a judgment is here, from a partial view of the actions of Christ! But view his physiognomy, not as he has been depicted by Raphael, the greatest of painters, but by Holbein, only, and if you have the smallest physiognomonical sensation, oh! with what certainty of conviction, will you immediately pronounce a judgment entirely the reverse! You will find that these very accusations, strong as they seem in selection, are accordant to his great character, and worthy the Saviour of the world.

Let us but well consider how much physiognomy discovers to the skilful eye, with what loud-tongued certainty it speaks, how perfect a picture it gives of him who stands open to its inspection, and we, most assur-

edly, shall not have more, but less to fear, from its decisions, when the science shall have the good fortune to become more general, and shall have taught superior accuracy to the feelings of men.

II.

THE second objection to physiognomy is that “it renders men vain, and teaches them to assume a plausible appearance.”—When thou didst urge this, how great was the impression thy words made upon my heart! and how afflicted am I to be obliged to answer thee, that this thy objection is applicable only to an ideal, and innocent, and not an actual, and wicked world.

The men thou wouldst reform are not children, who are good, and know not that they are so; but men, who must, from experience, learn to distinguish between good and evil; men, who, to become perfect, must necessarily be taught their own noxious, and consequently their own beneficent, qualities. Let, therefore, the desire of obtaining approbation from the good act in concert with the impulse to goodness. Let this be the ladder; or, if you please, the crutch to support tottering virtue. Suffer men to feel that God has ever branded vice with deformity, and adorned virtue with inimitable beauty.

Allow man to rejoice when he perceives that his countenance improves, in proportion as his heart is ennobled. Inform him, only, that to be good, from vain motives, is not actual goodness, but vanity; that the ornaments of vanity will ever be inferior, and ignoble; and that the dignified mien of virtue never can be truly attained, but by the actual possession of virtue, unsullied by the leaven of vanity.

Beholdest thou some weeping youth, who has strayed from the paths of virtue, who, in his glass, reads his own degradation, or reads it in the mournful eye of a tender, a discerning, a physiognomonical friend; a youth who has studied the worth of human nature in the finest forms of the greatest masters.—Suffer his tears to flow—Emulation is roused; and he henceforth determines to become a more worthy ornament of God's beauteous creation than he has hitherto been.

XII.

OF THE EASE OF STUDYING PHYSIOGNOMY.

To learn the lowest, the least difficult, of sciences, at first appears an arduous undertaking, when taught by words or books, and not reduced to actual practice. What numerous dangers and difficulties might be objected against all the daily enterprizes of men, were it not undeniable that they are performed with facility! How might not the possibility of making a watch, and still more a watch worn in a ring, or of sailing over the vast ocean, and of numberless other arts and inventions, be disputed, did we not behold them constantly practised! How many arguments might be urged against the practice of physic! And, though some of them may be unanswerable, how many are the reverse!

We must not too hastily decide on the possible ease, or difficulty, of any subject, which we have not yet examined. The simplest may abound with difficulties, to him who has not made frequent experiments, and, by frequent experiments, the most difficult may become easy. This, I shall be answered, is the commonest of common

place. Yet, on this depends the proof of the facility of the study of physiognomy, and of the intolerant folly of those who would rather contest the possibility of a science than profit by its reality.

“Perhaps you have not examined it yourself, therefore can say nothing on the subject.”——I have examined, and can certainly say something. I own, I scarcely can ascribe to myself one of the numerous qualities which I hold necessary to the physiognomist. I am short-sighted, have little time, patience, or skill in drawing; have but a small knowledge of the world; am of a profession, which, notwithstanding all the opportunities it may give me of obtaining a knowledge of mankind, yet renders it impossible for me to make physiognomy my only study; I want anatomical knowledge, copiousness and accuracy of language, which only can be obtained by continually reading the best writers, epic and dramatic, of all nations and ages. How great are these disadvantages! Yet is there scarcely a day in which I do not add to, or confirm my former physiognomical remarks.

Whoever possesses the slightest capacity for, and has once acquired the habit of, observation and comparison, should he even be more deficient in requisites than I am, and

should he see himself daily, and incessantly, surrounded by hosts of difficulties, will yet certainly be able to make a progress.

We have men constantly before us. In the very smallest towns there is a continual influx and reflux of persons, of various and opposite characters. Among these, many are known to us without consulting physiognomy; and that they are patient, or choleric, credulous, or suspicious, wise, or foolish, of moderate, or weak capacity, we are convinced past contradiction. Their countenances are as widely various as their characters, and these varieties of countenance may each be as accurately drawn as their varieties of character may be described.

We have daily intercourse with men; their interest and ours are connected. Be their dissimulation what it may, passion will, frequently, for a moment, snatch off the mask, and give us a glance, or at least, a side view, of their true form.

Shall nature bestow on man the eye and ear, and yet have made her language so difficult, or so entirely unintelligible? And not the eye and ear, alone; but feeling, nerves, internal sensations; and yet have rendered the language of the superficies so confused, so obscure? She who has adapted sound to the ear, and the ear to sound; she

who has created light for the eye, and the eye for light; she who has taught man, so soon, to speak, and to understand speech; shall she have imparted innumerable traits and marks of secret inclinations, powers, and passions, accompanied by perception, sensation, and an impulse to interpret them to his advantage; and, after bestowing such strong incitements, shall she have denied him the possibility of quenching this his thirst of knowledge; she who has given him penetration to discover sciences still more profound, though of much inferior utility; who has taught him to trace out the paths, and measure the curves, of comets; who has put a telescope into his hand, that he may view the satellites of planets, and has endowed him with the capability of calculating their eclipses, through revolving ages; shall so kind a mother have denied her children, her truth seeking pupils, her noble philanthropic offspring, who are so willing to admire, and rejoice in, the majesty of the Most High, viewing man his master-piece, the power of reading the ever present, ever open, book of the human countenance; of reading man, the most beautiful of all her works, the compendium of all things, the mirror of the Deity?

Canst thou, man of a sound understand-

ing, believe this can be so? Canst thou credit such accusations against the most affectionate of mothers? Shall so much knowledge with which thou mayest dispense be bestowed upon thee; and shalt thou have been denied that which is of most importance?

Awake, view man in all his infinite forms. Look, for thou mayest eternally learn; shake off thy sloth, and behold. Meditate on its importance. Take resolution to thyself, and the most difficult shall become easy.

Awake to the conviction of the necessity of the knowledge of man, and be persuaded that this knowledge may be acquired; so shall recurring examples, and increasing industry, smooth the path of knowledge.

The grand secret of simplifying science consists in analyzing, in beginning with what is easy, and proceeding progressively. By this method miracles will at length be wrought. The mountain of knowledge must be climbed step by step.

Which of the sciences, surrounded as they all are with difficulties, has not been highly improved by recurring observation, reflection, and industry?

When I come to speak of the method in

which physiognomy ought, probably, to be studied, the intelligent reader will be able to decide whether improvement in this science be so difficult, and impossible, as so many, from such opposite reasons, have pretended.

XIII.

OF THE DIFFICULTIES OF PHYSIOGNOMY.

THIS fragment ought to be one of the longest in the whole work, although it will be one of the shortest. Not the most copious volume would be sufficient to propound, and obviate, all the numberless objections with which physiognomy is surrounded.

All the objections brought against it, and certainly all are not brought which might be, some of which are true, and many false, concur, at least, in proving the general conviction of the difficulties which attend this enquiry into the effects of nature.

I do not believe that all the adversaries of physiognomy can conjure up so many difficulties as will soon present themselves to the philosophical physiognomist himself. A thousand times have I been dismayed at their number and variety, and almost persuaded to desist from all farther enquiry. I was, however, continually encouraged and confirmed, in my pursuits, by those certain, undeniable, proofs I had collected, and by thousands of examples, which no single fact

could destroy. These gave me fortitude, and determined me to vanquish a part of my difficulties, and calmly to leave those which I found unconquerable, until some future opportunity might afford me the means of reconciling so many apparent contradictions.

There is a peculiar circumstance attending the starting of difficulties. There are some who possess the particular gift of discovering and inventing difficulties, without number or limits, on the most common and easy subjects. I could cite many such persons who possess this gift in a very extraordinary degree. Their character is very remarkable, and determinate. In other respects they are excellent people. They may be the salt, but cannot be the food, of society. I admire their talents, yet should not wish for their friendship, were it possible they should desire mine. I shall be pardoned this short digression. I now return to the difficulties of physiognomy; and, innumerable as they are, I shall be brief, because it not being my intention to cite them all, in this place, the most important will occasionally be noticed, and answered, in the course of the work. Scarcely a fragment will be written in which the author

and reader will not have occasion to remark difficulties. Many of these difficulties will be noticed in the fifteenth fragment, which treats on the character of the physiognomist. I have an additional motive to be brief, which is that most of these difficulties are included in——

The indescribable minuteness of innumerable traits of character—or the impossibility of seizing, expressing, and analyzing certain sensations, and observations.

Nothing can be more certain than that the smallest shades, which are scarcely discernible to an inexperienced eye, frequently denote total opposition of character. Almost every succeeding page will afford opportunity of making this remark. How wonderfully may the expression of countenance and character be altered by a small inflexion or diminishing, lengthening or sharpening, even though but of a hair's breadth! Whoever wishes for immediate conviction of this truth need but be at the trouble to take five or six shades of the same countenance, with all possible accuracy, and afterward as carefully reduce and compare them to each other.

How difficult, how impossible, must this variety of the same countenance, even in the most accurate of the arts of imitation,

render precision! And the importance of precision to physiognomy has, by numerous reasons, before been proved.

How often does it happen that the seat of character is so hidden, so enveloped, so masked, that it can only be caught in certain, and, perhaps, uncommon positions of the countenance, which will again be changed, and the signs all disappear, before they have made any durable impression! Or, supposing the impression made, these distinguishing traits may be so difficult to seize, that it shall be impossible to paint, much less to engrave, or describe them by language.

This may likewise happen to the most fixed, determinate, and decisive marks. Numberless of these can neither be described nor imitated. How many, even, are not to be retained by the imagination! How many, that are rather felt than seen! Who shall describe, who delineate, the cheering, the enlightening ray; who the look of love; who the soft benignant vibration of the benevolent eye; who the twilight, and the day, of hope; who the internal strong efforts of a mind, wrapt in gentleness and humility, to effect good, to diminish evil, and to increase present and eternal happiness; who all the secret impulses and powers, collected

in the aspect of the defender, or enemy, of truth; of the bold friend, or the subtle foe, of wisdom; who “the poet’s eye, in a fine phrenzy rolling, glancing from heaven to earth, from earth to heaven, while imagination bodies forth the forms of things unknown;” who shall all this delineate, or describe? Can charcoal paint fire, chalk light, or can colours live and breathe?

It is with physiognomy as with all other objects of taste, literal, or figurative, of sense, or of spirit. We can feel but cannot explain. The essence of every organized body is, in itself, an invisible power. It is mind. Without this incomprehensible principle of life, there is neither intelligence, action, nor power. “The world seeth not, knoweth not, the spirit.” Oh! how potent is this truth, whether in declamation it be expressed with insipidity or enthusiasm, from the Holy Spirit, that in person inspired the apostles and evangelists of the Lord, to the spirit of the most insignificant being! The world seeth it not, and knoweth it not. This is the most general proposition possible. The herd satiate themselves with words without meaning, externals without power, body without mind, and figure without essence. Overlooked as it has been by mere literal readers, who are incapable of exalting

themselves to the great general sense of the word of God, and who have applied the text to some few particular cases, though it be the key to nature and revelation, though it be itself the revelation of revelation, the very soul of knowledge, and the secret of secrets. “It is the spirit that maketh alive, the flesh profiteth nothing.”

Since likewise (which who will or can deny?) since all flesh is valued according to the spirit within; since it is the spirit alone of which the physiognomist is in search, endeavouring to discover, pourtray, and describe; how difficult must it be for him to delineate, by words or images, the best, most volatile, and spiritual part, to those who have neither eyes nor ears! Words and images are but a still grosser kind of flesh and spirit.

What I have here said can only be instructive and intelligible to a few readers, but those few will find much in this passage whereon to meditate.

Let us proceed.

How many thousand accidents, great and small, physical and moral; how many secret incidents, alterations, passions; how often will dress, position, light and shade, and innumerable discordant circumstances, show the countenance so disadvantageously, or,

to speak more properly, betray the physiognomist into a false judgment, on the true qualities of the countenance and character ! How easily may these occasion him to overlook the essential traits of character, and form his judgment on what is wholly accidental !

“ The wisest man, when languid, will look like a fool,” says Zimmermann ; and he may be right, if his observation extends no farther than the actual state of the muscular parts of the countenance.

To cite one very common instance, out of a hundred, how surprisingly may the small pox, during life, disfigure the countenance ! How may it destroy, confuse or render the most decisive traits imperceptible !

I shall not here enumerate the difficulties which the most accurate observer has to encounter in dissimulation ; I perhaps may notice these in a separate fragment.

There is one circumstance, however, which I must not omit to mention.

The best, the greatest, the most philosophical physiognomist is still but man ; I do not here allude to those general errors from which he cannot be exempt ; but that he is a prejudiced man, and that it is necessary he should be as unprejudiced as God himself.

How seldom can he avoid viewing all objects through the medium of his own inclinations or aversions, and judging accordingly ! Obscure recollections of pleasure or displeasure, which this or that countenance have by various incidents impressed upon his mind, impressions left on his memory, by some object of love or hatred—How easily, nay, necessarily, must these influence his judgment ! Hence, how many difficulties must arise to physiognomy, so long as physiognomy shall continue to be the study of men and not of angels !

We will therefore grant the opposer of physiognomy all he can ask, although we do not live without hope that many of the difficulties shall be resolved, which, at first, appeared to the reader, and the author, inexplicable.

Yet how should I conclude this fragment without unburthening my heart of an oppressive weight, something of which, perhaps, I have before given the reader to understand——

That is, that “ many weak and unphilosophical minds, who never during life have made, nor ever will make a deep observation, may be induced, from reading my writings, to imagine themselves physiognomists.”

“He that hath ears to hear let him hear.”

As soon might ye become physiognomists by reading my book, read and pore however industriously you please, as you would become great painters, by copying the drawings of Preysler, or reading the works of Hagedorn, or Fresnoy ; great physicians, by studying Boerhaave ; or great statesmen by learning Grotius, Puffendorf, and Montesquieu, by rote.

XIV.

OF THE RARITY OF THE SPIRIT OF PHYSIOGNOMONICAL OBSERVATION.

IN the eighth fragment, we have noticed how general, yet obscure and indeterminate, physiognomonical sensation is : in this we shall speak of the rarity of the true spirit of physiognomonical observation. As few are the persons who can think physiognomonically, as those who can feel physiognomonically are numerous.

Nothing can appear more easy than to observe, yet nothing is more uncommon. By observe I mean to consider a subject in all its various parts : first to consider each part separately, and, afterwards, to examine its analogy with contiguous or other possible objects ; to conceive and retain the various properties which delineate, define, and constitute the essence of the thing under consideration ; to have clear ideas of these properties, individually and collectively, as contributing to form a whole, so as not to confound them with other properties, or things, however great the resemblance.

We need only attend to the different judgments of a number of men, concerning the

same portrait, to be convinced of the general want of a spirit of accurate observation: nor has any thing so effectually, so unexpectedly convinced me, of the extreme rarity of the true spirit of observation, even among men of genius, in famed, and fame-worthy, observers, in far greater physiognomists than I can ever hope to become, nothing, I say, has so perfectly convinced me of the rarity of this spirit, as the confounding of widely different portraits and characters, which, notwithstanding their difference, have been mistaken for the same. To make erroneous remarks is a very common thing; and, probably, has often befel myself. This all tends to prove how uncommon an accurate spirit of observation is, and how often it forsakes even those who have been most assiduous in observing.

I shudder when I remember the supposed likenesses which are found between certain portraits and shades, and the living originals. How many men suppose each caricature a true portrait, or, probably, sometimes, take it for an ideal*! In such judgments I perceive a most perfect analogy to the

* By *Caricature*, the Author appears to mean nothing more than an imperfect drawing, and by *Ideal*, sometimes perfect beauty, sometimes a fancy piece. These words occur so frequently that they must inevitably be often retained in the translation. T.

judgments of the most common observers on character. Each slander, in which there is but a shade of truth, is as usually supposed to be the full and exact truth as are so many thousand wretched portraits supposed to be real and exact likenesses.

Hence originate many pitiable physiognomical decisions; hence are deduced so many apparently well founded objections against physiognomy, objections that, in reality, are false.

We call that likeness which is unlike, because we are not accustomed to observation sufficiently acute.

I cannot sufficiently caution physiognomists against haste and erroneous comparisons and suppositions; or to wait till they are well convinced that they have not imagined two different countenances to resemble each other, or men which are unlike to be the same.

I shall, therefore, take every opportunity in this work, to render the reader attentive to the smallest, scarcely discernible, variations of certain countenances and traits, which, on a first view, might appear to be alike.

ADDITIONS.

I.

ANSON.

ALIKE as these heads may appear, to an inexperienced eye, how different are they to an observer! A countenance so noble as that of Anson can never be entirely rendered mean, or wholly unressembling.—Who that had once beheld Anson, alive or well painted, would, at viewing these caricatures, exclaim Anson!—Yet, on the contrary, how few would pronounce—Not Anson!—How few will be able accurately to perceive and define the very essential differences between these faces! The observer will see where the unobservant are blind, and while the latter are dumb, will pronounce the forehead of 2 is more thoughtful and profound than that of 1—1 forms no such deep consistent plans as 2—The eyebrows of 1 are more firm and closely knit than those of 2.—So likewise is the eye of 1; but that of 2 is more open and serene. The nose of 2 is something more compact, and, therefore, more judicious, than 1. The mouth of 1 is awry, and somewhat small. The chin of 2 is likewise more manly, and noble than of 1.

II.

THESE four caricature profiles, of broken Grecian busts, will, to many hasty observers, though they should not be wholly destitute of physiognomonical sensation, seem nearly alike in signification. Yet are they essentially different. The nose excepted, the first has nothing in common with the rest. The manly closing, and firmness, of the mouth, as little permits the physiognomonical observer to class this countenance with the others, as would the serious aspect, the arching, and motion, of the forehead, and its descent to the nose. Let any one, further, consider this descent of the forehead to the nose; afterward, the nose itself, and the eye, in 2, 3, and 4. Let him compare them, and the scientific physiognomist will develop characters almost opposite. In the nose of 3, he will perceive more taste and understanding than in the rest. The whole under part of the countenance, the general traits of voluptuousness excepted, is, in each of them, different. 4 is the most sensual and effeminate of the whole, although it is deprived of much of its grace by the ill drawn mouth.

III. IV.

Two drawings of the same profile. The difference between them is to the observer remarkable. K. b. will appear to him, from the forehead, nose, and eyebrows, all of which are close, firm and sharp, as betokening acute penetration, and deep thought. K. a. will be found more cheerful. In both he will perceive the traits of mind and genius.

V. VI.

HERE, likewise, are two shades of the same countenance, which, however, bear a greater resemblance than different shades usually do. Many would declare them very like each other. Yet how many varieties may not be discovered by the accurate observer! The mouth, in V. by the easy unconstrained manner in which it is closed, bespeaks a calm, placid, settled, effeminate mind. In VI. on the contrary, if not a character directly the reverse, essentially different, by the negligent dropping of the under lip. How few will be able to discover, before they are told, in the scarcely visible sharpening of the bone above the eye, of VI. the extreme penetration it denotes!

VII. VIII.

HOWEVER similar these two shades of the same person may appear ; to the physiognomist, that is, to a rare and accurate observer, they are not so. In the forehead, the bones above the eye, and the descent to the nose, in VIII. there is something more of understanding than in the same parts of VII. although the difference is scarcely that of a hair's breadth. How few will find in the bending and point of the nose of VIII. a quicker perception of sensual beauty ; and superior understanding in VII. ! Yet this does not escape the physiognomist, to whom, likewise, the mouth, in VIII. betokens firm powers. The descent of the under lip, at the corner, of VII. is, by a hair's breadth, more pure and noble, than VIII.

IX.

THESE six profiles, also, have, to the unpractised, much resemblance, yet some of them have differences too vast to be imagined, on a first view. The hasty observer will find some dissimilar, and the accurate all.

1 Is benevolent. The forehead and nose betoken understanding, but irresolution.

2, The caricature of an almost sublime

countenance. The least experienced connoisseur will find much to approve. By an error infinitely small infinitely much is lost. Had the upper part of the forehead been a little more compact, more vigorously drawn, the acute observer could not then have perceived tokens of imbecility, which are now to him so visible, though so difficult to explain.

3, All will discover, in this, goodness tinged with weakness. But that the marks of weakness are chiefly to be sought in the arching of the forehead, and the outline of the chin, is only perceptible to the intuition of experience*.

4, The nose speaks taste and knowledge, the eye penetration. None but the physiognomist will remark dulness, and thoughtless haste, in the forehead and mouth.

5 Is, to general sensation, the profile of a benevolent, but weak and ordinary man. The seat of weakness will be seen, by the physiognomist, in the forehead, eye, and mouth.

6, Inanimate thoughtlessness will be universally perceived in this countenance. The experienced only will discover the peculiar insipidity of the mouth.

* Der Geübte intuitif.

X.

IMBECILITY is the character common to these six heads. Yet how various are the modifications, definable only by the physiognomist! And how little is explained by the general term imbecility concerning heads so different!

1 Has a noble nose, with an almost common forehead. Were the back part of the eye less projecting it would be much wiser.

2 Is more benevolent and noble, more intelligent in the under part, and more weak in the upper.

3, Inanity with a mixture of contempt.

4, The nose excepted, vacant and more perverse than all the other five.

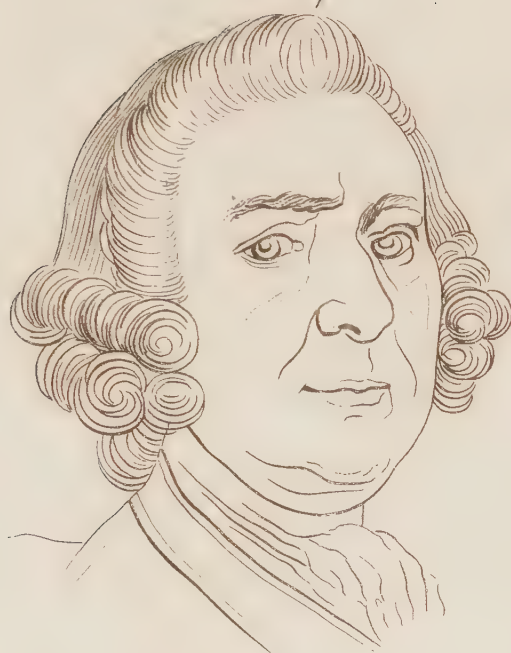
5, The under half not vulgar, but the full forehead denotes imbecility. In the mouth, only, are taste and understanding united.

6, A nose like this, which speaks a person of discernment, does not correspond with so foolish a countenance.

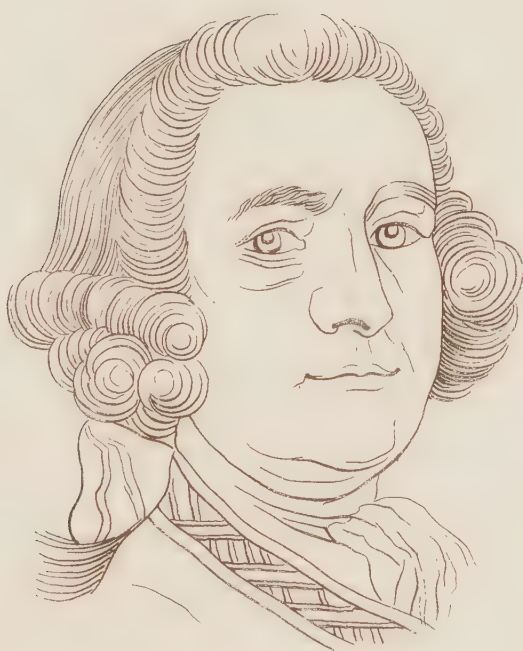
XI.

FOUR additional profiles, in the Grecian style, a few remarks on which may show the enquiring reader how minute are traits which

I.

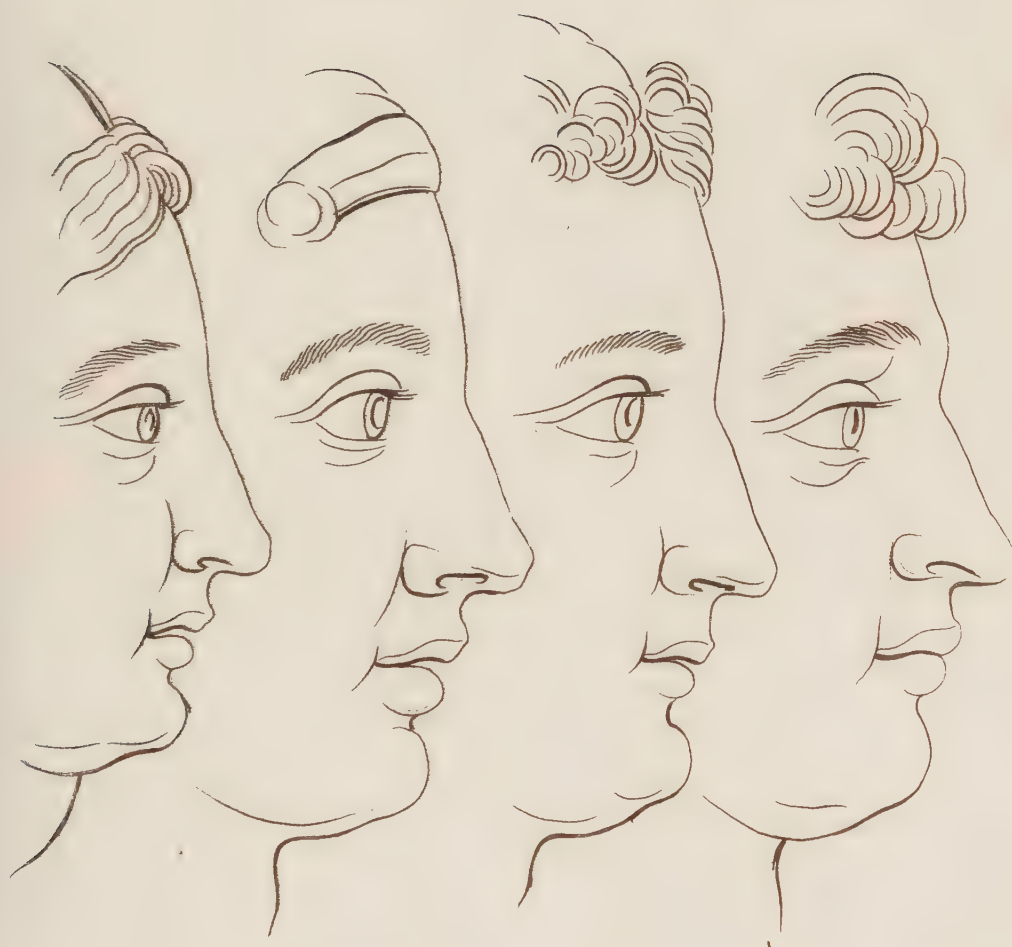


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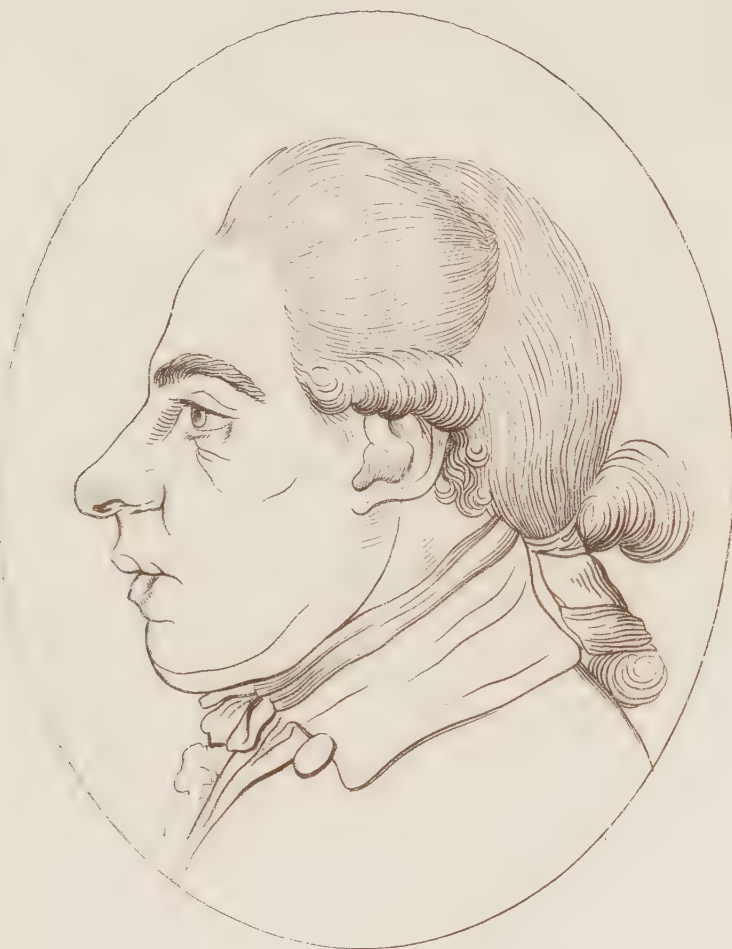


'Anson ?

II.

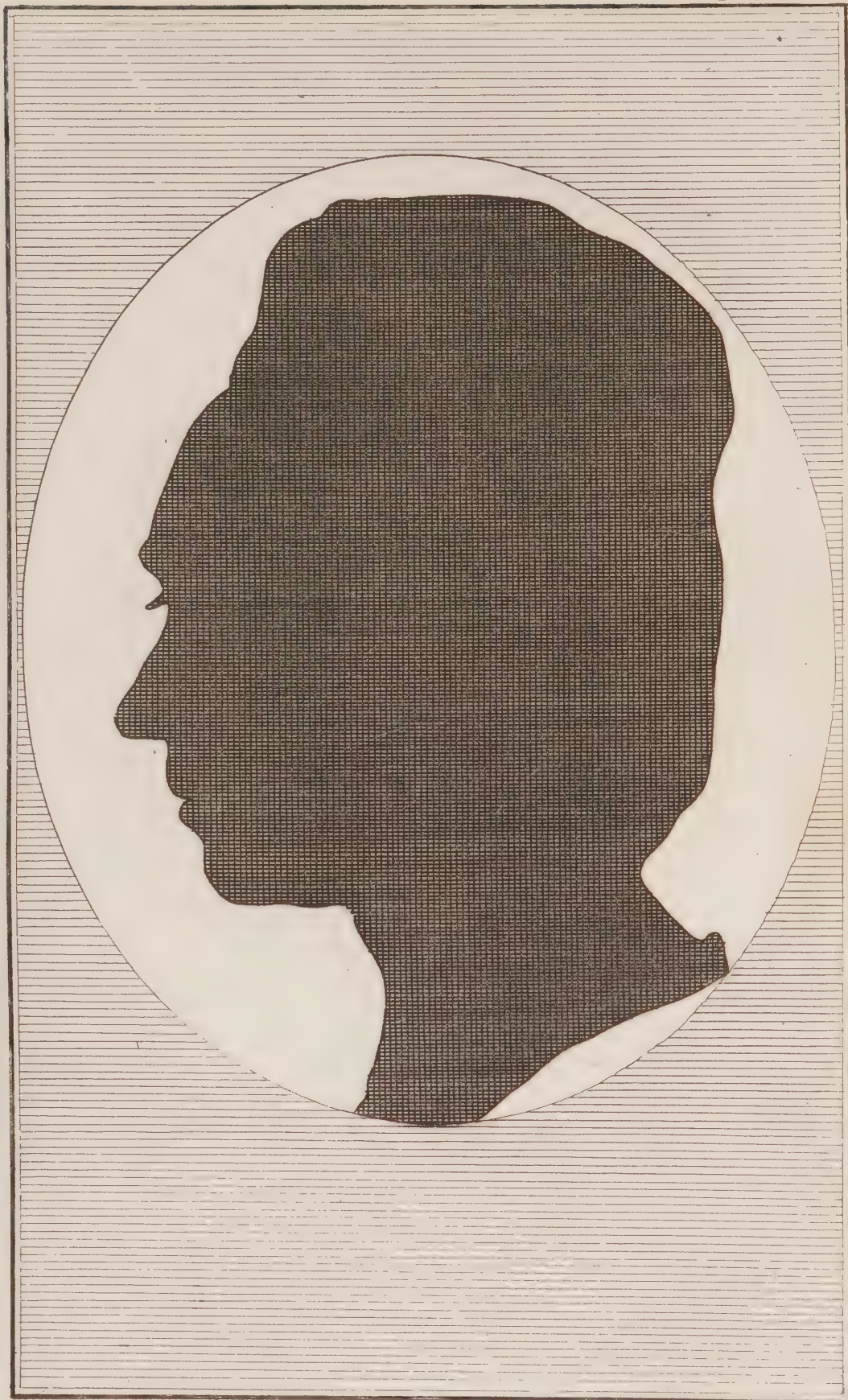


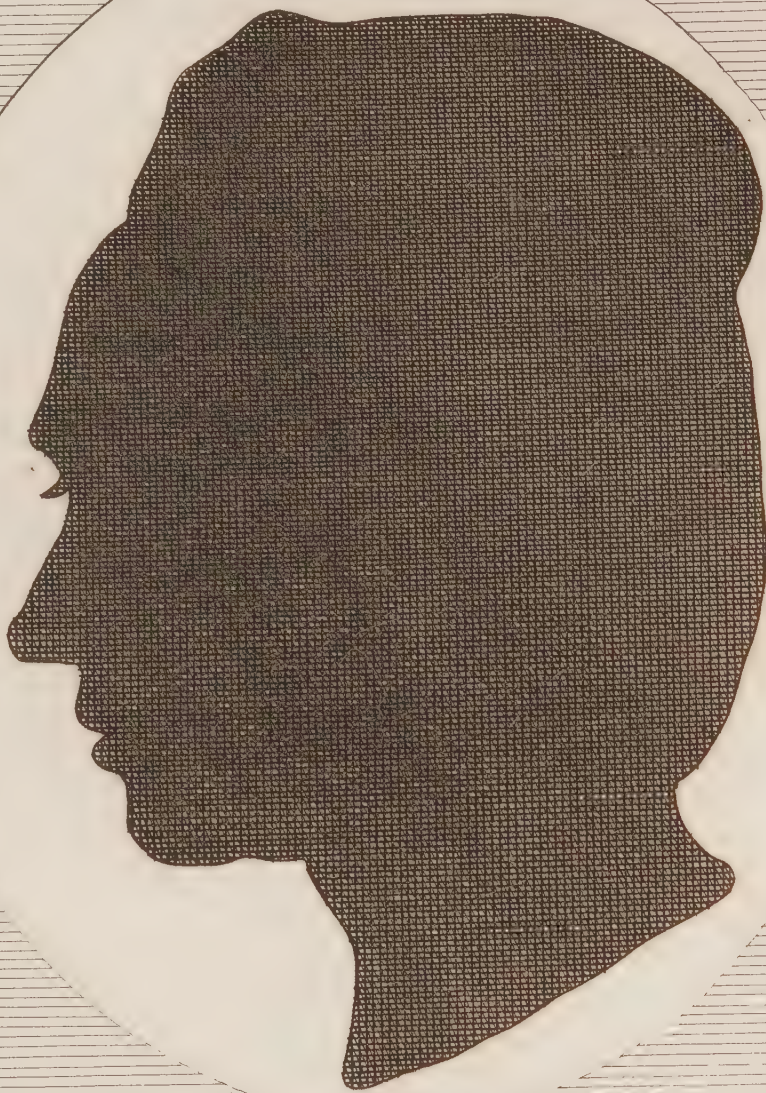
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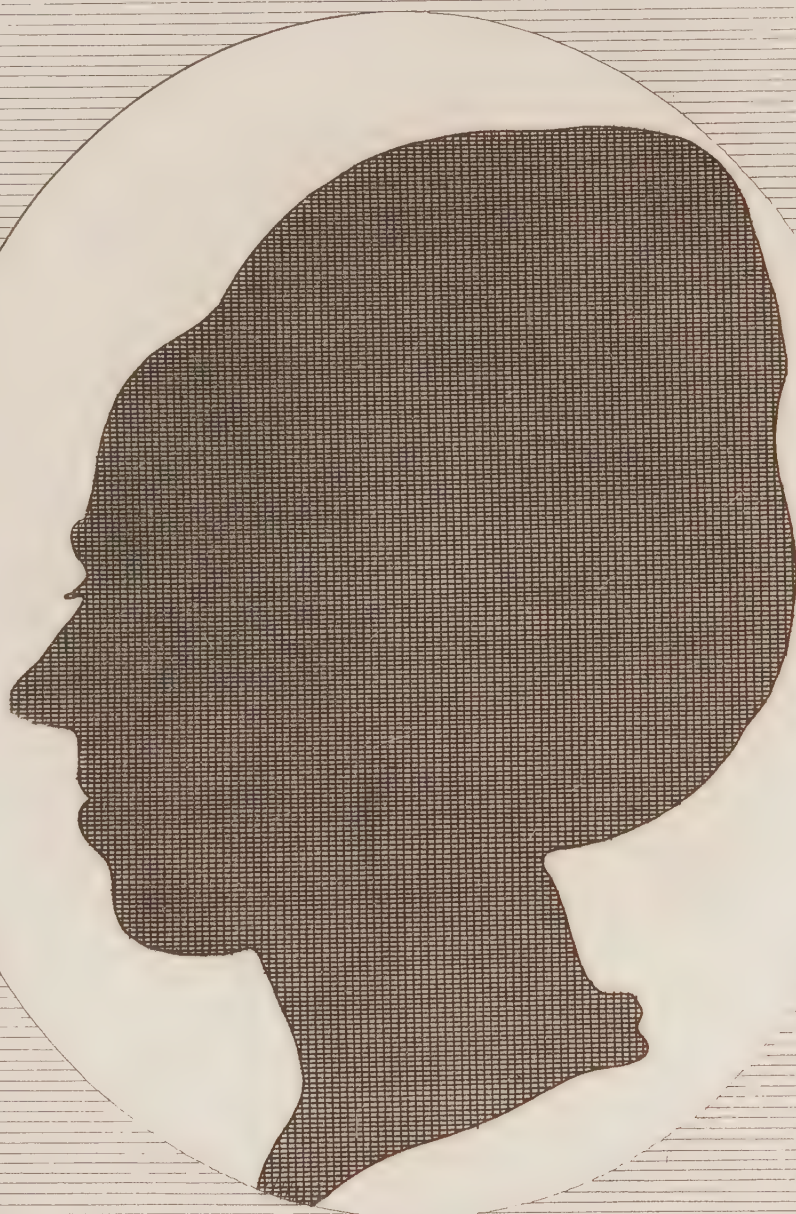


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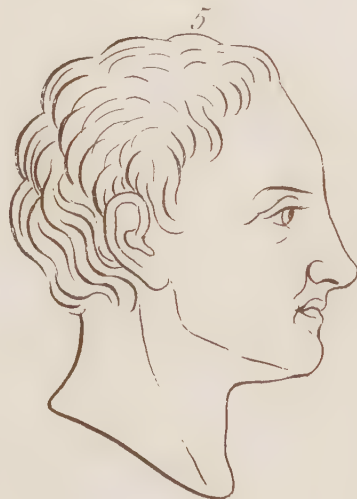
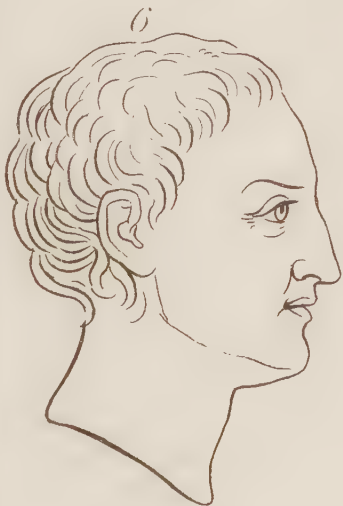
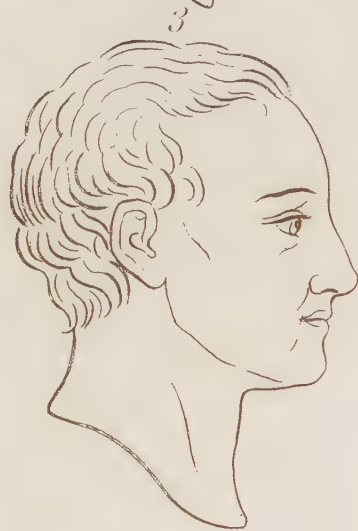
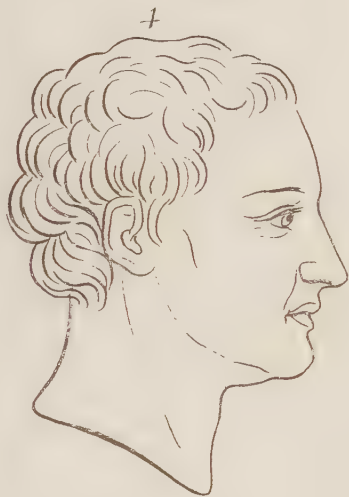
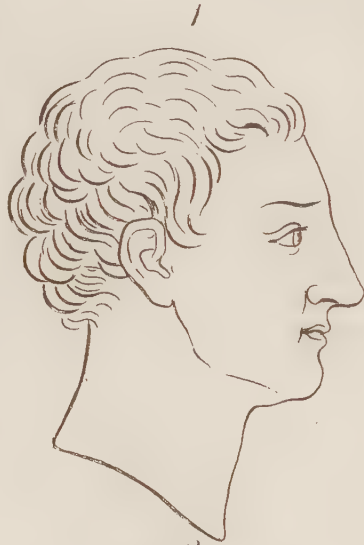


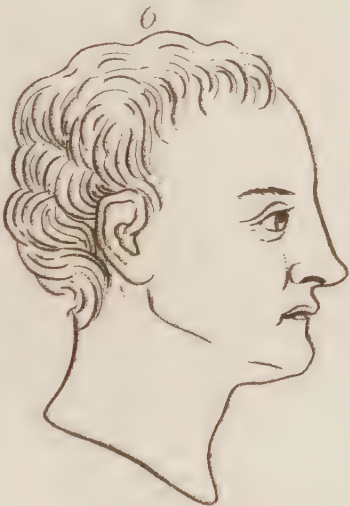
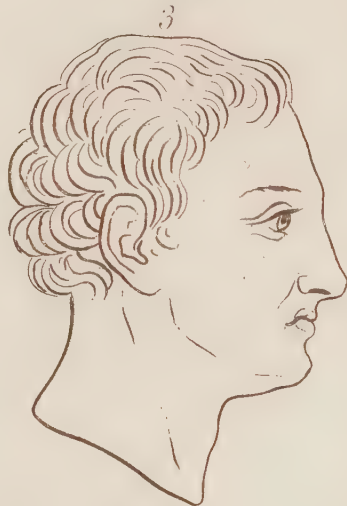
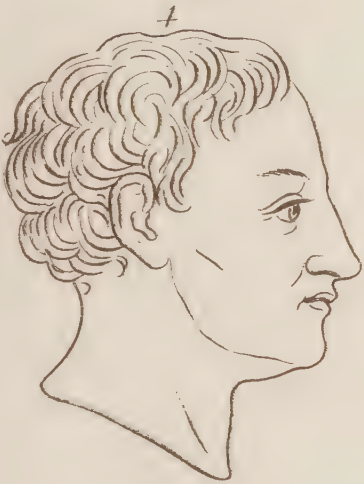
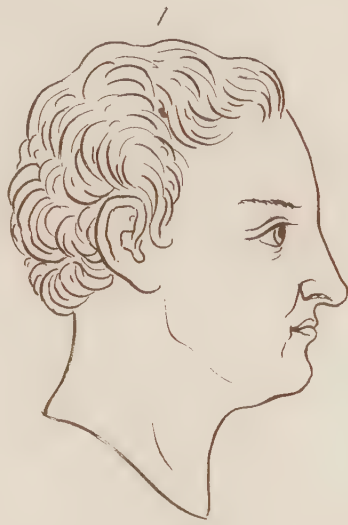
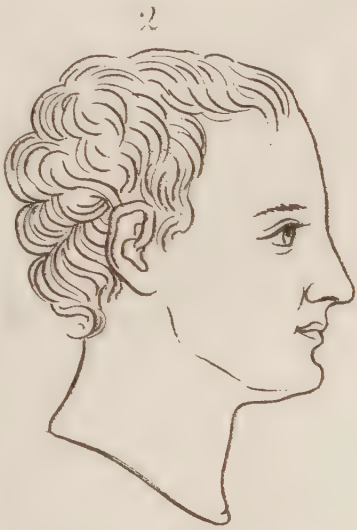












2



1



4



3



have great signification ; and how difficult it is, to the inexperienced eye, not to confound things in themselves very dissimilar.

The two upper have a great resemblance to each other ; as likewise, have the two lower. Physiognomonical sensation would generally pronounce them to be four sisters. All will find the two upper more noble than the two lower. The forehead of 2 will be found to possess a small superior degree of delicacy over that of 1 ; the forehead of 3 much inferior to 2, and the forehead of 4 still inferior to 3. The physiognomist will read more of affection in 4 than in 3, and something less of delicacy ; and more of voluptuousness, in 3 than in 4.

The converse of the proposition we have hitherto maintained will, in certain countenances, be true. The observer will perceive similarity in a hundred countenances which, to the inexperienced, appear entirely dissimilar.

XV.

THE PHYSIOGNOMIST.

ALL men have talents for all things, yet we may safely maintain very few have the determinate and essential talents.

All men have talents for drawing. They can all learn to write, well or ill. Yet not an excellent draughtsman will be produced in ten thousand. The same may be affirmed of eloquence, poetry, and physiognomy.

All men, who have eyes and ears, have talents to become physiognomists. Yet, not one in ten thousand can become an excellent physiognomist.

It may therefore be of use to sketch the character of the true physiognomist, that those who are deficient in the requisite talents may be deterred from the study of physiognomy. The pretended physiognomist, with a foolish head and a wicked heart, is certainly one of the most contemptible and mischievous creatures that crawls on God's earth.

No one whose person is not well formed can become a good physiognomist. The handsomest painters were the greatest painters. Reubens, Vandyke, and Raphael, pos-

sessing three gradations of beauty, possessed three gradations of the genius of painting. The physiognomists of greatest symmetry are the best: as the most virtuous best can determine on virtue, and the just on justice, so can the most handsome countenances on the goodness, beauty and noble traits of the human countenance; and consequently on its defects and ignoble properties. The scarcity of human beauty is a certain reason why physiognomy is so much decried, and finds so many opponents.

No one, therefore, ought to enter the sanctuary of physiognomy who has a debased mind, an ill formed forehead, a blinking eye, or a distorted mouth. “The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light; but if thine eye be evil thy whole body shall be full of darkness: if, therefore, that light that is in thee be darkness, how great is that darkness!”

Any one who would become a physiognomist cannot meditate too much on this text.

Oh! single eye, that beholdest all things as they are, seest nothing falsely, with glance oblique, nothing overlookest—Oh! most perfect image of reason and wisdom—Why do I say image? Thou that art reason and wis-

dom themselves; without thy resplendent light would all that appertains to physiognomy become dark!

Whoever does not, at the first aspect of any man, feel a certain emotion of affection, or dislike, attraction or repulsion, never can become a physiognomist.

Whoever studies art more than nature, and prefers what the painters call manner to truth of drawing; whoever does not feel himself moved almost to tears, at beholding the ancient ideal beauty, and the present depravity of men and imitative art; whoever views antique gems, and does not discover enlarged intelligence in Cicero; enterprising resolution in Cæsar; profound thought in Solon; invincible fortitude in Brutus; in Plato godlike wisdom; or, in modern medals, the height of human sagacity in Montesquieu; in Haller the energetic contemplative look, and most refined taste; the deep reasoner in Locke; and the witty satirist in Voltaire, even at the first glance, never can become a physiognomist.

Whoever does not dwell with fixed rapture on the aspect of benevolence in action, supposing itself unobserved; whoever remains unmoved by the voice of innocence; the guileless look of inviolated chastity; the mother contemplating her beauteous sleep-

ing infant; the warm pressure of the hand of a friend, or his eye swimming in tears; whoever can lightly tear himself from scenes like these, and turn them to ridicule, might much easier commit the crime of parricide than become a physiognomist.

What then is required of the physiognomist? What should his inclinations, talents, qualities, and capabilities be?

His first of requisites, as has, in part, already been remarked, should be a body well proportioned, and finely organized: accuracy of sensation, capable of receiving the most minute outward impressions, and easily transmitting them faithfully to memory; or, as I ought rather to say, impressing them upon the imagination, and the fibres of the brain. His eye, in particular, must be excellent, clear, acute, rapid, and firm.

Precision in observation is the very soul of physiognomy. The physiognomist must possess a most delicate, swift, certain, most extensive spirit of observation. To observe is to be attentive, so as to fix the mind on a particular object, which it selects, or may select, for consideration, from a number of surrounding objects. To be attentive is to consider some one particular object, exclusively of all others, and to analyze, consequently, to distinguish, its peculiarities. To

observe, to be attentive, to distinguish what is similar, what dissimilar, to discover proportion, and disproportion, is the office of the understanding.

Without an accurate, superior, and extended understanding, the physiognomist will neither be able rightly to observe nor to compare and class his observations; much less to draw the necessary conclusions. Physiognomy is the highest exercise of the understanding, the logic of corporeal varieties.

The true physiognomist unites to the clearest and profoundest understanding the most lively, strong, comprehensive imagination, and a fine and rapid wit. Imagination is necessary to impress the traits with exactness, so that they may be renewed at pleasure; and to range the pictures in the mind as perfectly as if they still were visible, and with all possible order.

Wit* is indispensable to the physiognomist, that he may easily perceive the resemblances that exist between objects. Thus, for example, he sees a head or forehead possessed of certain characteristic marks. These marks present themselves to his imagination,

* Wit is here used in a less discriminating, and therefore a much more general sense, than is usually appropriated to it in the English language. T.

and wit discovers to what they are similar. Hence greater precision, certainty, and expression, are imparted to his images. He must have the capacity of uniting the approximation of each trait, that he remarks; and, by the aid of wit, to define the degrees of this approximation. Without wit, highly improved by experience, it will be impossible for him to impart his observations with perspicuity. Wit alone creates the physiognomical language; a language, at present, so unspeakably poor. No one who is not inexhaustibly copious in language can become a physiognomist; and the highest possible copiousness is poor, comparatively with the wants of physiognomy. All that language can express the physiognomist must be able to express. He must be the creator of a new language, which must be equally precise and alluring, natural and intelligible.

All the productions of art, taste, and mind; all vocabularies of all nations, all the kingdoms of nature, must obey his command, must supply his necessities.

The art of drawing is indispensable, if he would be precise in his definitions, and accurate in his decisions. Drawing is the first, most natural, and most unequivocal language of physiognomy; the best aid of the imagination, the only means of preserv-

ing and communicating numberless peculiarities, shades, and expressions, which are not by words, or any other mode, to be described. The physiognomist who cannot draw, readily, accurately, and characteristically, will be unable to make, much less to retain, or communicate, innumerable observations.

Anatomy is indispensable to him ; as also is physiology, or the science of the human body, in health ; not only that he may be able to remark any disproportion, as well in the solid as the muscular parts, but that he may likewise be capable of naming these parts in his physiognomical language. He must further be accurately acquainted with the temperaments of the human body. Not only its different colours and appearances, occasioned by the mixture of the blood, but also the constituent parts of the blood itself, and their different proportions. Still more especially must be understood the external symptoms of the constitution, relative to the nervous system, for on this more depends than even on the knowledge of the blood.

How profound an adept ought he to be in the knowledge of the human heart, and the manners of the world ! How thoroughly ought he to inspect, to feel himself ! That most essential yet most difficult of all know-

ledge, to the physiognomist, ought to be possessed by him in all possible perfection. In proportion only as he knows himself will he be enabled to know others.

Not only is this self-knowledge, this studying of man, by the study of his own heart, with the genealogy and consanguinity of inclinations and passions, their various symptoms and changes, necessary to the physiognomist, for the foregoing causes, but also for an additional reason.

“The peculiar shades” (I here cite the words of one of the critics on my first essay) “the peculiar shades of feeling, which most affect the observer of any object, frequently have relation to his own mind, and will be soonest remarked by him in proportion as they sympathize with his own powers. They will affect him most, according to the manner in which he is accustomed to survey the physical and moral world. Many therefore of his observations are applicable only to the observer himself; and, however strongly they may be conceived by him, he cannot easily impart them to others. Yet these minute observations influence his judgment. For this reason, the physiognomist must, if he knows himself, which he in justice ought to do before he attempts to know others, once more compare his remarks with his

own peculiar mode of thinking, and separate those which are general from those which are individual, and appertain to himself." I shall make no commentary on this important precept. I have given a similar one in the fragment on the difficulties of studying physiognomy, and in other places.

I shall here only repeat that an accurate and profound knowledge of his own heart is one of the most essential qualities in the character of the physiognomist.

Reader, if thou hast not often blushed at thyself, even though thou shouldest be the best of men, for the best of men is but man; if thou hast not often stood with downcast eyes, in presence of thyself and others; if thou hast not dared to confess to thyself, and to confide to thy friend, that thou art conscious the seeds of every vice are latent in thy heart; if, in the gloomy calm of solitude, having no witness but God and thy own conscience, thou hast not a thousand times sighed and sorrowed for thyself; if thou wantest the power to observe the progress of the passions, from their very commencement; to examine what the impulse was which determined thee to good or ill, and to avow the motive to God and thy friend, to whom thou mayest thus confess thyself, and who also may disclose the recesses of his soul

to thee ; a friend who shall stand before thee the representative of man and God, and in whose estimation thou also shalt be invested with the same sacred character ; a friend in whom thou mayest see thy very soul, and who shall reciprocally behold himself in thee ; if, in a word, thou art not a man of worth, thou never canst learn to observe, or know men well ; thou never canst be, never wilt be, worthy of being a good physiognomist——If thou wishest not that the talent of observation should be a torment to thyself and an evil to thy brother, how good, how pure, how affectionate, how expanded, ought thy heart to be ! How mayest thou ever discover the marks of benevolence and mild forgiveness, if thou thyself art destitute of such gifts ? How, if philanthropy does not make thine eye active, how mayest thou discern the impressions of virtue and the marks of the sublimest sensations ? How often wilt thou overlook them in a countenance disfigured by accident ! Surrounded thyself by mean passions, how often will such false observers bring false intelligence ! Put far from thee self-interest, pride, and envy, otherwise “ thine eye will be evil, and thy whole body full of darkness.” Thou wilt read vices on that forehead whereon virtue is written, and wilt accuse others of

those errors and failings of which thy own heart accuses thee. Whoever bears any resemblance to thine enemy, will by thee be accused of all those failings and vices with which thy enemy is loaded by thy own partiality and self-love. Thine eye will overlook the beauteous traits, and magnify the discordant. Thou wilt behold nothing but caricature and disproportion.

I hasten to a conclusion.

That the physiognomist should know the world, that he should have intercourse with all manner of men, in all various ranks and conditions, that he should have travelled, should possess extensive knowledge, a thorough acquaintance with artists, mankind, vice and virtue, the wise and the foolish, and particularly with children, together with a love of literature, and a taste for painting and the other imitative arts ; I say, can it need demonstration that all these and much more are to him indispensable?—To sum up the whole ; to a well formed, well organized body, the perfect physiognomist must unite an acute spirit of observation, a lively fancy, an excellent wit, and, with numerous propensities to the arts and sciences, a strong, benevolent, enthusiastic, innocent heart ; a heart confident in itself, and free from the passions inimical to man. No one, certainly,

can read the traits of magnanimity, and the high qualities of the mind, who is not himself capable of magnanimity, honourable thoughts, and sublime actions.

I have pronounced judgment against myself in writing these characteristics of the physiognomist. Not false modesty, but conscious feeling, impels me to say I am as distant from the true physiognomist as heaven is from earth. I am but the fragment of a physiognomist, as this work is but the fragment of a system of physiognomy.

XVI.

OF THE APPARENTLY FALSE DECISIONS
OF PHYSIOGNOMY.

ONE of the strongest objections to the certainty of physiognomy is, that the best physiognomists often judge very erroneously.

It may be proper to make some remarks on this objection.

Be it granted the physiognomist often errs; that is to say his discernment errs, not the countenance—But to conclude there is no such science as physiognomy, because physiognomists err, is the same thing as to conclude there is no reason, because there is much false reasoning.

To suppose that, because the physiognomist has made some erroneous decisions, he has no physiognomical discernment, is equal to supposing that a man, who has committed some mistakes of memory, has no memory; or, at best, that his memory is very weak.—We must be less hasty. We must first enquire in what proportion his memory is faithful, how often it has failed, how often been accurate. The miser may perform ten acts of charity: must we therefore affirm he is charitable? Should we not rather enquire

how much he might have given, and how often it has been his duty to give?—The virtuous man may have ten times been guilty, but, before he is condemned, it ought to be asked, in how many hundred instances he has acted uprightly. He who games must oftener lose than he who refrains from gaming. He who slides or skaits upon the ice is in danger of many a fall, and of being laughed at by the less adventurous spectator. Whoever frequently gives alms is liable, occasionally, to distribute his bounties to the unworthy. He, indeed, who never gives cannot commit the same mistake, and may, truly, vaunt of his prudence, since he never furnishes opportunities for deceit. In like manner he who never judges never can judge falsely. The physiognomist judges oftener than the man who ridicules physiognomy, consequently, must oftener err than he who never risks a physiognomonical decision.

Which of the favourable judgments of the benevolent physiognomist may not be decried as false? Is he not himself a mere man, however circumspect, upright, honourable and exalted he may be; a man who has in himself the root of all evil, the germe of every vice; or, in other words, a man whose most worthy propensities, qualities, and in-

clinations, may occasionally be overstrained, wrested, and warped?

You behold a meek man, who, after repeated and continued provocations to wrath, persists in silence; who, probably, never is overtaken by anger, when he himself alone is injured. The physiognomist can read his heart, fortified to bear and forbear, and immediately exclaims, behold the most amiable, the most unconquerable, gentleness!—You are silent—You laugh—You leave the place, and say, “Fye on such a physiognomist! How full of wrath have I seen this man!”—When was it that you saw him in wrath?—Was it not when some one had mistreated his friend?—“Yes, and he behaved like a frantic man in defence of this friend, which is proof sufficient that the science of physiognomy is a dream, and the physiognomist a dreamer.”—But who is in an error, the physiognomist or his censurer?—The wisest man may sometimes utter folly—This the physiognomist knows, but, regarding it not, reveres and pronounces him a wise man.—You ridicule the decision, for you have heard this wise man say a foolish thing.—Once more, who is in an error?—The physiognomist does not judge from a single incident, and often not from several combining incidents.—Nor does he, as a

physiognomist, judge only by actions. He observes the propensities, the character, the essential qualities, and powers, which, often, are apparently contradicted by individual actions.

Again—He who seems stupid or vicious may yet probably possess indications of a good understanding, and propensities to every virtue. Should the beneficent eye of the physiognomist, who is in search of good, perceive these qualities, and announce them; should he not pronounce a decided judgment against the man, he immediately becomes a subject of laughter. Yet how often may dispositions to the most heroic virtue be there buried! How often may the fire of genius lay deeply smothered beneath the embers!—Wherefore do you so anxiously, so attentively, rake among these ashes?—Because here is warmth—Notwithstanding that at the first, second, third, fourth raking, dust only will fly in the eyes of the physiognomist and spectator. The latter retires laughing, relates the attempt, and makes others laugh also. The former may perhaps patiently wait and warm himself by the flame he has excited. Innumerable are the instances in which the most excellent qualities are overgrown and stifled by the weeds of error. Futurity shall discover why, and the discovery shall not be in vain. The com-

mon unpractised eye beholds only a desolate wilderness. Education, circumstances, necessities, stifle every effort toward perfection. The physiognomist inspects, becomes attentive, and waits. He sees and observes a thousand contending contradictory qualities; he hears a multitude of voices exclaiming, What a man! But he hears too the voice of the Deity exclaim, What a man! He prays, while those revile who cannot comprehend, or, if they can, will not, that in the countenance, under the form they view, lie concealed beauty, power, wisdom, and a divine nature.

Still further—The physiognomist, or observer of man, who is a man—a Christian—that is to say a wise and good man, will a thousand times act contrary to his own physiognomical sensation—I do not express myself accurately—He appears to act contrary to his internal judgment of the man. He speaks not all he thinks—This is an additional reason why the physiognomist so often appears to err; and why the true observer, observation, and truth, are in him, so often mistaken, and ridiculed. He reads the villain in the countenance of the beggar at his door, yet does not turn away, but speaks friendly to him, searches his heart, and discovers;—Oh God, what does he discover!—An immeasurable abyss, a chaos of vice!—

But does he discover nothing more, nothing good!—Be it granted he finds nothing good, yet he there contemplates clay which must not say to the potter, “why hast thou made me thus?” He sees, prays, turns away his face, and hides a tear which speaks, with eloquence inexpressible, not to man, but to God alone. He stretches out his friendly hand, not only in pity to a hapless wife, whom he has rendered unfortunate, not only for the sake of his helpless innocent children, but in compassion to himself, for the sake of God, who has made all things, even the wicked themselves, for his own glory. He gives, perhaps, to kindle a spark which he yet perceives, and this is what is called (in scripture) giving his heart.—Whether the unworthy man misuses the gift, or misuses it not, the judgment of the donor will alike be arraigned. Whoever hears of the gift will say, How has this good man again suffered himself to be deceived!

Man is not to be the judge of man—And who feels this truth more coercively than the physiognomist? The mightiest of men, the Ruler of man, came not to judge the world, but to save. Not that he did not see the vices of the vicious, nor that he concealed them from himself, or others, when philanthropy required they should be remarked and detected.—Yet he judged not, punished

not.—He forgave—“Go thy way, sin no more.”—Judas he received as one of his disciples, protected him, embraced him—Him, in whom he beheld his future betrayer.

Good men are most apt to discover good.—Thine eye cannot be christian if thou givest me not thy heart. Wisdom without goodness is folly, I will judge justly and act benevolently.

Once more—A profligate man, an abandoned woman, who have ten times been to blame when they have affirmed they were not, on the eleventh are condemned when they are not to blame. They apply to the physiognomist. He enquires, and finds that, this time, they are innocent. Discretion loudly tells him he will be censured should he suffer it to be known that he believes them innocent; but his heart more loudly commands him to speak, to bear witness for the present innocence of such rejected persons. A word escapes him and a multitude of reviling voices at once are heard—“Such a judgment ought not to have been made by a physiognomist!”—Yet who has decided erroneously?

The above are a few hints and reasons to the discerning to induce them to judge as cautiously concerning the physiognomist as they would wish him to judge concerning themselves, or others.

XVII.

OF THE GENERAL OBJECTIONS MADE TO
PHYSIOGNOMY.

INNUMERABLE are the objections which may be raised against the certainty of judgments drawn from the lines and features of the human countenance. Many of these appear to me to be easy, many difficult, and some impossible to be answered.

Before I select any of them, I will first state some general remarks, the accurate consideration and proof of which will remove many difficulties.

It appears to me that, in all researches, we ought first to enquire what can be said in defence of any proposition. One irrefragable proof of the actual existence and certainty of a thing will overbalance ten thousand objections. One positive witness, who has all possible certainty that knowledge and reason can give, will preponderate against innumerable others who are only negative. All objections against a certain truth are in reality only negative evidence. "We never observed this: we never experienced that."—Though ten thousand should make this assertion, what would it prove against one man of understanding, and sound rea-

son, who should answer, "But I have observed; and you, also, may observe, if you please." No well founded objection can be made against the existence of a thing visible to sense. Argument cannot disprove fact. No two opposing positive facts can be adduced; all objections to a fact, therefore, must be negative.

Let this be applied to physiognomy. Positive proofs of the true and acknowledged signification of the face and its features, against the clearness and certainty of which nothing can be alleged, render innumerable objections, although they cannot probably be answered, perfectly insignificant. Let us therefore endeavour to inform ourselves of those positive arguments which physiognomy affords. Let us first make ourselves stedfast in what is certainly true, and we shall soon be enabled to answer many objections, or to reject them as unworthy any answer.

It appears to me that in the same proportion as a man remarks and adheres to the positive will be the strength and perseverance of his mind. He whose talents do not surpass mediocrity is accustomed to overlook the positive, and to maintain the negative with invincible obstinacy.

Thou shouldest first consider what thou

art, what is thy knowledge, and what are thy qualities and powers; before thou enquirest what thou art not, knowest not, and what the qualities and powers are that thou hast not. This is a rule which every man who wishes to be wise, virtuous and happy ought, not only to prescribe to himself, but, if I may use so bold a figure, to incorporate with, and make a part of, his very soul. The truly wise always first directs his enquiries concerning what is; the man of weak intellect, the pedant, first searches for that which is wanting. The true philosopher looks first for the positive proofs of the proposition. I say first—I am very desirous that my meaning should not be misunderstood, and, therefore, repeat, *first*. The superficial mind first examines the negative objections.—This has been the method pursued by infidels, the opponents of Christianity. Were it granted that Christianity is false, still this method would neither be logical, true, nor conclusive. Therefore such modes of reasoning must be set aside, as neither logical nor conclusive, before we can proceed to answer objections.

To return once more to physiognomy: the question will be reduced to this.—“Whether there be any proofs sufficiently positive and decisive, in favour of physiognomy, to

induce us to disregard the most plausible objections.”—That there are I am as much convinced as I am of my own existence ; and every unprejudiced reader will be the same, who shall read this work through, if he only possess so much discernment and knowledge as not to deny that eyes are given us to see ; although there are innumerable eyes in the world that look and do not see.

It may happen that learned men, of a certain description, will endeavour to perplex me by argument. They, for example, may cite the female butterfly of Reamur, and the large winged ant, in order to prove how much we may be mistaken, with respect to final causes, in the products of nature—They may assert, “wings, undoubtedly, appear to be given for the purpose of flight, yet these insects never fly ; therefore wings are not given for that purpose.—And by a parity of reasoning, since there are wise men who, probably do not see, eyes are not given for the purpose of sight.”—To such objections I shall make no reply, for never, in my whole life, have I been able to answer a sophism. I appeal only to common sense. I view a certain number of men, who all have the gift of sight, when they open their eyes, and there is light, and who do not see when their eyes are shut. As this certain number are

not select, but taken promiscuously, among millions of existing men, it is the highest possible degree of probability that all men, whose formation is similar, that have lived, do live, or shall live, being alike provided with those organs we call eyes, must see. This, at least, has been the mode of arguing and concluding, among all nations, and in all ages. In the same degree as this mode of reasoning is convincing, when applied to other subjects, so is it when applied to physiognomy, and is equally applicable; and, if untrue in physiognomy, it is equally untrue in every other instance.

I am therefore of opinion that the defender of physiognomy may rest the truth of the science on this proposition, "That it is universally confessed that, among ten, twenty, or thirty men, indiscriminately selected, there as certainly exists a physiognomical expression, or demonstrable correspondence of internal power and sensation, with external form and figure, as that, among the like number of men, in the like manner selected, they have eyes and can see." Having proved this, he has as sufficiently proved the universality and truth of physiognomy as the universality of sight by the aid of eyes, having shewn that ten, twenty, or thirty men, by the aid of eyes, are all capa-

ble of seeing. From a part I draw a conclusion to the whole ; whether those I have seen or those I have not.

But it will be answered, though this may be proved of certain features, does it, therefore, follow that it may be proved of all?— I am persuaded it may : if I am wrong shew me my error.

Having remarked that men who have eyes and ears see and hear, and being convinced that eyes were given to man for the purpose of sight, and ears for that of hearing ; being unable longer to doubt that eyes and ears have their destined office, I think I draw no improper conclusion, when I suppose that every other sense, and member, of this same human body, which so wonderfully form a whole, has each a particular purpose ; although it should happen that I am unable to discover what the particular purposes of so many senses, members, and integuments may be. Thus do I reason, also, concerning the signification of the countenance of man, the formation of his body, and the disposition of his members.

If it can be proved that any two or three features have a certain determinate signification, as determinate as that the eye is the expression of the countenance, and not warranted in concluding, according to the mode

of reasoning above cited, universally acknowledged to be just, that those features are also significant, with the signification of which I am unacquainted?—I think myself able to prove, to every person of the commonest understanding, that all men, without exception, at least under certain circumstances, and in some particular feature, may, indeed, have more than one feature, of a certain determinate signification; as surely as I can render it comprehensible, to the simplest person, that certain determinate members of the human body are to answer certain determinate purposes.

Twenty or thirty men, taken promiscuously, when they laugh, or weep, will, in the expression of their joy or grief, possess something in common with, or similar to, each other. Certain features will bear a greater resemblance to each other among them than they otherwise do, when not in the like sympathetic state of mind.

To me it appears evident that, since it is universally acknowledged that excessive joy and grief have their peculiar expressions, and that the expression of each is as different as the different passions of joy and grief, it must, therefore, be allowed that the state of rest, the medium between joy and grief, will likewise have its peculiar expression; or, in other words, that the muscles which

surround the eyes and lips, will indubitably be found to be in a different state.

If this be granted concerning the state of the mind in joy, grief, or tranquillity; why should not the same be true concerning its state when under the influence of pride, humility, patience, magnanimity, and other affections?

According to certain laws the stone flies upward, when thrown with sufficient force; by other laws, equally certain, it afterward falls to the earth; and will it not remain unmoved according to laws equally fixed if suffered to be at rest? Joy according to certain laws is expressed in one manner, grief in another, and tranquillity in a third. Wherefore then shall not anger, gentleness, pride, humility, and other passions be subject to certain laws; that is, to certain fixed laws?

All things in nature are or are not subjected to certain laws. There is a cause for all things or there is not. All things are cause and effect, or are not. Ought we not hence to derive one of the first axioms of philosophy? And, if this be granted, how immediately is physiognomy relieved from all objections, even from those which we know not how to answer; that is, as soon as it shall be granted there are certain characteristic features, in all men, as characteristic as the eyes are to the countenance!

But, it will be said, how different are the expressions of joy and grief, of the thoughtful and the thoughtless ! And how may these expressions be reduced to rule ?

How different from each other are the eyes of men, and of all creatures ; the eye of an eagle from the eye of a mole, an elephant, and a fly ! and yet we believe of all who have no evident signs of infirmity, or death, that they see.

The feet and ears are as various as are the eyes ; yet we universally conclude of them all, that they were given us for the purposes of hearing and walking.

These varieties by no means prevent our believing that the eyes, ears, and feet, are the expressions, the organs of seeing, hearing, and walking ; and why should we not draw the same conclusions concerning all features and lineaments of the human body ? The expressions of similar dispositions of mind cannot have greater variety than have the eyes, ears and feet, of all beings that see, hear, and walk ; yet may we as easily observe and determine what they have in common as we can observe and determine what the eyes, ears, and feet, which are so various, among all beings that see, hear, and walk, have also in common. This well considered, how many objections will be answered, or become insignificant !

XVIII.

VARIOUS OBJECTIONS TO PHYSIOGNOMY
ANSWERED.

OBJECTION I.

“ IT is said, we find persons who, from youth to old age, without sickness, without debauchery, have continually a pale, death-like aspect ; who, nevertheless, enjoy an uninterrupted and confirmed state of health.”

ANSWER.

THESE are uncommon cases. A thousand men will shew their state of health by the complexion and roundness of the countenance, to one in whom these appearances will differ from the truth.—I suspect that these uncommon cases are the effects of impressions, made on the mother, during her state of pregnancy.—Such cases may be considered as exceptions, the accidental causes of which may, perhaps, not be difficult to discover.

To me it seems we have as little just cause hence to draw conclusions against the science of physiognomy, as we have against the

proportion of the human body because there are dwarfs, giants, and monstrous births.

OBJECTION II.

A FRIEND writes me word, “He is acquainted with a man of prodigious strength, who, the hands excepted, has every appearance of weakness, and would be supposed weak by all to whom he should be unknown.”

ANSWER.

I COULD wish to see this man. I much doubt whether his strength be only expressed in his hands, or, if it were, still it is expressed in the hands; and, were no exterior signs of strength to be found, still he must be considered as an exception, an example unexampled. But, as I have said, I much doubt the fact. I have never yet seen a strong man whose strength was not discoverable in various parts.

OBJECTION III.

“WE perceive the signs of bravery and heroism in the countenances of men who are, notwithstanding, the first to run away.”

ANSWER.

THE less the man is the greater he wishes to appear.

But what are these signs of heroism? Do they resemble those found in the Farnesian Hercules?—Of this I doubt: let them be drawn, let them be produced; the physiognomist will probably say, at the second, if not at the first, glance, *Quanta species!* Sickness, accident, melancholy, likewise, deprive the bravest men of courage. This contradiction, however, ought to be apparent to the physiognomist.

OBJECTION IV.

“WE find persons whose exterior appearance denotes extreme pride, and who, in their actions never betray the least symptom of pride.”

ANSWER.

A MAN may be proud and affect humility. Education and habit may give an appearance of pride, although the heart be humble; but this humility of heart will shine through an appearance of pride, as sun beams through transparent clouds. It is true that this apparently proud man would have more humility had he less of the appearance of pride.

OBJECTION V.

“WE see mechanics who, with incredible ingenuity, produce the most curious works of art, and bring them to the greatest perfec-

tion; yet who, in their hands and bodies, resemble the rudest peasants, and woodcutters; while the hands of fine ladies are totally incapable of such minute and curious performances."

ANSWER.

I SHOULD desire these rude and delicate frames to be brought together and compared. —Most naturalists describe the elephant as gross and stupid in appearance; and, according to this apparent stupidity, or rather according to that stupidity which they ascribe to him, wonder at his address. Let the elephant and the tender lamb be placed side by side, and the superiority of address will be visible from the formation and flexibility of the body, without farther trial.

Ingenuity and address do not so much depend upon the mass as upon the nature, mobility, internal sensation, nerves, construction, and suppleness of the body, and its parts.

Delicacy is not power, power is not minuteness. Apelles would have drawn better with charcoal than many miniature painters with the finest pencil. The tools of a mechanic may be rude, and his mind the very reverse. Genius will work better with a clumsy hand than stupidity with a hand the

most pliable.—I will indeed allow your objection to be well founded if nothing of the character of an artist is discoverable in his countenance ; but, before you come to a decision, it is necessary you should be acquainted with the various marks that denote mechanical genius, in the face. Have you considered the lustre, the acuteness, the penetration, of his eyes ; his rapid, his decisive, his firm aspect ; the projecting bones of his brow, his arched forehead, the suppleness, the delicacy, or the massiness of his limbs ? Have you well considered these particulars ? “ I could not see it in him,” is easily said. More consideration is requisite to discover the character of the man.

OBJECTION VI.

“ THERE are persons of peculiar penetration who have very unmeaning countenances.”

ANSWER.

THE assertion requires proof.

For my own part, after many hundred mistakes, I have continually found the fault was in my want of proper observation.—At first, for example, I looked for the tokens of any particular quality too much in one place ; I sought and found it not, although I knew

the person possessed extraordinary powers. I have been long before I could discover the seat of character. I was deceived, sometimes by seeking too partially, at others, too generally. To this I was particularly liable in examining those who had only distinguished themselves in some particular pursuit; and, in other respects, appeared to be persons of very common abilities, men whose powers were all concentrated to a point, to the examination of one subject; or men whose powers were very indeterminate: I express myself improperly, powers which had never been excited, brought into action. Many years ago, I was acquainted with a great mathematician, the astonishment of Europe; who, at the first sight, and even long after, appeared to have a very common countenance. I drew a good likeness of him, which obliged me to pay a more minute attention, and found a particular trait which was very marking and decisive. A similar trait to this I, many years afterward, discovered in another person, who, though widely different, was also a man of great talents; and who, this trait excepted, had an unmeaning countenance, which seemed to prove the science of physiognomy all erroneous. Never since this time have I discovered that particular trait in any man who did not possess some

peculiar merit, however simple his appearance might be.

This proves how true and false, at once, the objection may be which states, "Such a person appears to be a weak man, yet has great powers of mind."

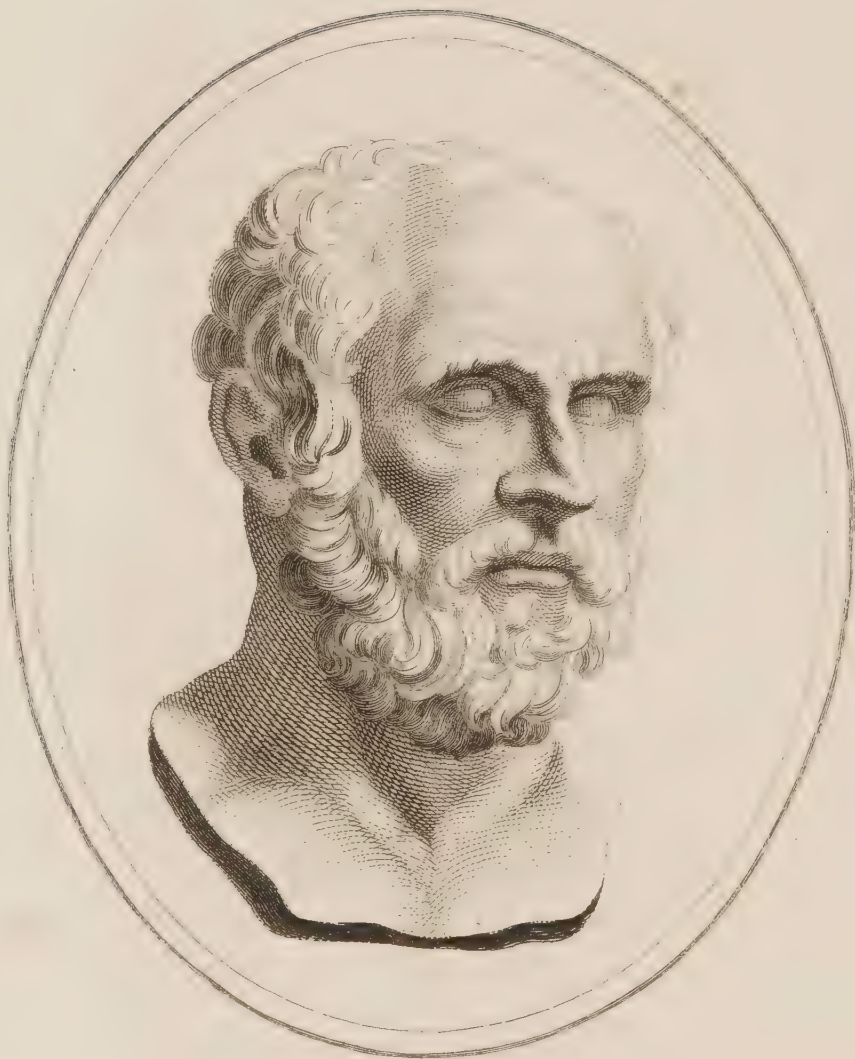
I have been written to concerning D'Alembert, whose countenance, contrary to all physiognomonical science, was one of the most common. To this I can make no answer, unless I had seen D'Alembert. This much is certain, that his profile, by Cochin, which yet must be very inferior to the original, not to mention other less obvious traits, has a forehead, and in part a nose, which were never seen in the countenance of any person of moderate, not to say mean, abilities.

OBJECTION VII.

"WE find very silly people with very expressive countenances."

ANSWER.

Who does not daily make this remark? My only answer, which I have repeatedly given, and which I think perfectly satisfactory, is, that the endowments of nature may be excellent; and yet, by want of use, or abuse, may be destroyed. Power is there, but it is power misapplied: The fire wasted



in the pursuit of pleasure can no longer be applied to the discovery and display of truth—It is fire without light, fire that ineffectually burns.

I have the happiness to be acquainted with some of the greatest men in Germany and Switzerland; and I can, upon my honour, assert, that, of all the men of genius with whom I am acquainted, there is not one who does not express the degree of invention and powers of mind he possesses in the features of his countenance, and particularly in the form of his head.

I shall only select the following names, from an innumerable multitude. Charles XII. Louis XIV. Turenne, Sully, Polignac, Montesquieu, Voltaire, Diderot.—Newton, Clarke, Maupertuis, Pope, Locke, Swift, Lessing, Bodmer, Sultzer, Haller. I believe the character of greatness in these heads is visible in every well drawn outline. I could produce numerous specimens, among which an experienced eye would scarcely ever be mistaken.

Will not the annexed head, though not one of the most determinate, impress every spectator with ideas of deep thought, and a spirit of enquiry?

XIX.

ON DISSIMULATION, FALSEHOOD AND
SINCERITY.

ONE of the most usual, and strong, objections against physiognomy is the universality, and excess, of dissimulation, among mankind. If we are able to answer this objection, satisfactorily, we shall have gained a very material point.

Men, it is said, make all possible efforts to appear wiser, better, and honester than, in reality, they are. They affect the behaviour, the voice, the appearance of the most rigorous virtue. This is a part of their art; they study to deceive, till they are able to remove every doubt, destroy every suspicion that is entertained of their worth. Men of the most acute penetration, the greatest understanding, and even those who have applied themselves to the study of physiognomy, daily are, and shall continue to be, deceived by their arts.—How, therefore, may physiognomy ever be reduced to a true and certain science?

I believe I have stated this objection in its full force. I will answer.

And, first, I am ready to grant it is possible

to carry the art of dissimulation to an astonishing degree of excess ; and by this art the most discerning man may be amazingly deceived.

But, although I most freely grant all this, I still hold this objection, against the certainty of physiognomy, to be infinitely less important than some generally believe, and would induce others to believe it to be ; and this, principally, for the two following reasons.

I. There are many features, or parts of the body, which are not susceptible of dissimulation ; and, indeed, such features as are indubitable marks of internal character.

II. Because dissimulation itself has its certain and sensible tokens, though they may not be definable by lines or words.

I repeat, there are many features or parts of the body which are not susceptible of dissimulation ; and, indeed, such features as are indubitable marks of internal character.

What man, for example, however subtle, would be able to alter the conformation of his bones, according to his pleasure ? Can any man give himself, instead of a flat, a bold and arched forehead ; or a sharp indented forehead, when nature has given him one arched and round ?

Who can change the colour and position

of his eye-brows? Can any man bestow on himself thick, bushy eye-brows, when they are either thin, or wholly deficient of hair?

Can any fashion the flat and short, into the well-proportioned and beautiful nose?

Who can make his thick lips thin, or his thin lips thick?

Who can change a round into a pointed, or a pointed into a round chin?

Who can alter the colour of his eyes, or give them, at his pleasure, more or less lustre?

Where is the art, where the dissimulation, that can make the blue eye brown, the green one black, or if it be flat give it rotundity?

The same may be said of the ears, their form, position, distance from the nose, height, and depth: also, of the skull, which forms a large portion of the outline of the head; and of the complexion, the skin, the muscles, and the pulse. These are each decisive marks of the temper and character of man, as we shall shew in its place, or which, however, we easily may shew, and as the least accurate observer must daily perceive.

How is it possible for dissimulation to exist in these, or many other of the external, parts of the human body?

Let the choleric, or the melancholy, man labour how he may to appear phlegmatic,

or sanguine, he will never be able to alter his blood, complexion, nerves, and muscles, or their different symptoms and marks.

An irascible man, however mild, however calm or placid a mien he may assume, cannot alter the colour and lowering of his eye, the nature and curling of his hair, or the situation of his teeth.

The weak man, however industrious, will be unable to alter the profile of his countenance, the lips excepted, and these but little. He never can make it resemble the profile of the great and wise man. He may wrinkle his forehead, or make it smooth, but the bones will continue the same. The fool is equally incapable of concealing the tokens of folly, as the truly wise man, the man of real genius, is of depriving himself of the marks of his clear, his piercing, his superior mind ; for could he do so he would no longer be a fool.

It will be still objected, that enough remains of the exterior parts of man, which are capable of dissimulation in a very high degree. Granted ; but we cannot grant that it is impossible to detect such dissimulation.

No ; for, in the second place, I believe that there is no kind of dissimulation but

has its certain and sensible tokens, though they may not be definable by lines or words.

The fault is not in the object but in the observer, that these tokens remain unremarked.

I acknowledge that, to discern these tokens, an acute and practised eye is necessary; as, to define them, is, likewise, an excellent physiognomonical genius. I will, further, willingly grant they cannot always be expressed by words or lines, and drawing, yet they are discernible. Have effort, constraint, absence, and dissipation, those companions of deceit, no determinate, at least perceptible, marks?

“ Un homme dissimulé veut il masquer ses sentimens? Il se passe dans son interieur un combat entre le vrai, qu’il veut cacher, et le faux qu’il voudroit presenter. Cè combat jette la confusion dans le mouvement de ressorts. Le cœur, dont la fonction est d’exciter les esprits, les pousse ou ils doivent naturellement aller. La volonté s’y oppose, elle les bride, les tient prisonniers, elle s’efforce d’en detourner le cours et les effets, pour donner le change. Mais il s’en echappe beaucoup, et les fuyards vont porter des nouvelles certaines de ce qui se passe dans

le secret du conseil. “Ainsi plus on veut cacher le vrai, plus le trouble augmente, et mieux on se decouvre*.” I am of Dom Pernetty’s opinion.

While I was writing this, a disagreeable incident happened, which is applicable to the subject. I know not whether it be for or against me.—Two young persons, about four and twenty, more than once, came before me, and most solemnly declared two tales, directly opposite, were each of them true. The one affirmed “Thou art the father of my child.” The other, “I never had any knowledge of thee.” They both must be convinced that one of these assertions was true, the other false. The one must have uttered a known truth, the other a known lie; and thus the vilest slanderer, and the most injured and innocent person, both stood in my presence—“Consequently one of them must be able to dissemble, most surprisingly, and the vilest falsehood may

* If a deceitful man wishes to conceal his thoughts, he is subjected to an internal struggle between the true, which would be hidden, and the false which endeavours to appear. This struggle puts the spirits into commotion, which are impelled by the heart, according to its function, to their natural state. The will opposes this impulse, restrains them, keeps them prisoners, and endeavours to turn the tide, and its effects, purposely to deceive. Many, however, will escape, and the fugitives bring certain intelligence of what is secretly passing in the council of the mind. Thus the greater the endeavour is to conceal truth, the more are the thoughts troubled, and discovered.

assume the garb of the most injured innocence.”—Yes, it is a melancholy truth.—Yet, on consideration, not so—for this is the privilege of the freedom of human nature, the perfection and honour of which alike consists in its infinite capability of perfection and imperfection; for imperfection to the actual free and moral perfection of man is its greatest worth. Therefore it is melancholy, not that vile falsehood can, but that it does, assume the appearance of suffering innocence.

“Well, but it has this power, and what has the physiognomist to answer?”

He answers thus:

Two persons are before me, one of whom puts no constraint upon himself, to appear other than he is, while the second is under the greatest constraint, and must, also, take the greatest care that this constraint shall not appear. The guilty is probably more daring than the innocent, but certainly the voice of innocence has greater energy, persuasive and convincing powers; the look of innocence is surely more serene and bright than that of the guilty liar.

I beheld this look, with mingled pity and anger, for innocence, and against guilt; this indescribable look that, so expressively, said, “And darest thou deny it!”—I beheld, on

the contrary, a clouded and insolent look, I heard the rude, the loud, voice of presumption, but which, yet, like the look, was unconvincing, hollow, that with forced tones answered, "Yes, I dare." I viewed the manner of standing, the motion of the hands, particularly the undecided step, and, at the moment when I awfully described the solemnity of an oath, at that moment, I saw in the motion of the lips, the downcast look, the manner of standing of the one party; and the open, astonished, firm, penetrating, warm, calm, look, that silently exclaimed, Lord Jesus, and wilt thou swear!

Wilt thou believe me, Oh, reader?—I saw, I heard, I felt, guilt and innocence.—Villainy, with a depressed, accursed,—I know not what.

The author of the memorial in behalf of the widow Gamm, truly says,

*Cette chaleur, si l'on pouvoit ainsi parler, est le pouls de l'innocence. L'innocence a des accents inimitables, et malheur au juge qui ne sçait point les entendre *.*"

Quoi des sourcils! says another Frenchman, I believe Montagne) Quoi des epaules! I n'est mouvement qui ne parle, et un lan-

* This warmth may be called the pulse of innocence. The accents of innocence are inimitable; and woe be to the judge to whom they are unintelligible.

gage intelligible, sans discipline, et un langage public *.

I must not quit this important point without saying something further.

As a general remark, it may be affirmed honesty (or sincerity) is the simplest, yet the most inexplicable of things; a word of the most extensive sense, and the most confined.

The perfectly virtuous may be called a God, and the totally vicious a Demon; but man is neither God nor Demon; he is man: no man is perfectly virtuous, nor wholly vicious.

Speaking of falsehood and sincerity, we must not consider these qualities in their purest and abstract state, but must call him sincere who is not conscious of any false and selfish views, which he endeavours to conceal; and him false who actually endeavours to appear better than he is, in order to procure some advantage to the detriment of others. This premised, I have still what follows to add concerning deceit and sincerity, as they relate to physiognomy.

Few men have been more deceived by hypocrites than myself; and if any person has

* What eyebrows! what shoulders! There is not a motion but what speaks an intelligible language, without instruction, a universal language.

just cause to state dissimulation as an objection against physiognomy, that cause have I. Yet the more I have been imposed upon, by an assumed mien of honesty, the more pertinaciously do I maintain the certainty of the science. Nothing can be more natural than that the weakest understanding must at length become cautious by suffering, and wise by experience.

My station obliged me to exert my whole powers in discovering the tokens of sincerity and falsehood; or, in other words, to analyze those obscure sensations, those true untaught principles, which are felt at the first glance of a suspicious person, and firmly to retain those principles, contrary to the inclinations of a good heart, and a sound understanding, by which they would willingly have been rejected. My attempts to efface such impressions from my mind have always been to my own injury.

The hypocrite is never less capable of dissimulation than at the first moment, while he remains perfectly himself, and before his powers of deception are excited. I maintain that nothing is, at the same time, more difficult, or more easy, than the detection of hypocrisy: nothing more difficult, so long as the hypocrite imagines he is observed; no-

thing more easy when he supposes the contrary. Nothing, on the contrary, can be more easy to note and discover than honesty, since it is continually in its natural state, and is never under any constraint to maintain an appearance of the thing that it is not.

It must nevertheless be carefully remembered that timidity and bashfulness may raise, even in an honest countenance, the blush of insincerity. Timidity, and not dissimulation, may often make the person who relates an event, or intrusts another with a secret, unable to look him in the face. Yet the downcast look of the speaker continually makes a bad impression. We very rarely can refrain from suspecting insincerity; still it is weakness, timidity, imperfection: timidity which may easily become insincerity; for who are more disposed to be insincere than the timid? How quickly do they concede and accommodate themselves to the manners of all with whom they converse! How strong, how continual, to them, is the tempting spirit of conciliation! What was the falsehood, the perfidy, of Peter, but timidity? The most inferior of men have strength, power, and instinct, sufficient to plan and practise deceit, and ensnare others, under

an appearance of fidelity and friendship. Yet numberless men, not the rude and insensible, but the noble, the feeling, the finely organized, and, indeed, those the most, are in continual danger of acting with insincerity. They find themselves exposed, as it were, to a torrent of deceit, and may easily acquire the habit of not opposing the multitudes with whom they converse. They are often betrayed into flattery, contrary to the dictates of the heart, and often are driven to join the ridicule that is levelled at the virtuous, nay possibly at a friend.—Yet, no.—Ridicule a friend!—Whoever is capable of this possesses neither a feeling, a true, nor a noble mind. Ridicule and friendship are as distant as Lucifer and a cherub. Yet, alas! how easily may an honest, but weak and timid mind, be drawn to ridicule what is in itself honourable, sacred, and godlike! —How easily too may those who have not the power of denial make promises to two different persons, one of which they have only the power to keep, or assent to two contradictory propositions! Oh timidity! Oh unworthy fear! You have made more dissemblers and hypocrites than, even, ever were formed by selfishness and vice.

I must again repeat, fear and insincerity,

vice, timidity, and falsehood, are frequently similar in their expressions. Whoever is grown grey in dissimulation, in whom timidity and pride are united, and are become habitual artifice, will never find it possible to diffuse around him the open, heartfelt emotions of sincerity. He may deceive; but in what manner? Men will say—"It is impossible he should express himself thus, and be insincere." But no man will say, "My heart is in unison with his," or "How much was my heart at ease in his company! How much more expressive was his behaviour, of faith and benevolence, than were his words!" Men will never speak thus, or, should they so speak, it will not be from conviction, from an internal, intuitive, sensation of indubitable truth. Glance of the eye! Smile of the mouth! Ye will betray the man, even though ye should not be remarked; though men should blindly determine not to see, to harden their hearts, forget, and remain in ignorance.

We must, at last, after repeated deception, reject reasoning, and be guided by the deep sensation, the disregarded conviction, we first feel of insincerity.

Where, ah! where, then, is clear, pure, open, unconstrained, disinterested sincerity? Where is the unreserved, unsuspecting, un-

changeable, aspect of infantine simplicity and truth?

How great is the treasure of him who has made the discovery!—Sell all that thou hast, and buy the field that contains this pearl.

XX.

ON FREEDOM AND NECESSITY.

My opinion, on this profound and important question, is, that man is as free as the bird in the cage; he has a determinate space for action and sensation, beyond which he cannot pass. As each man has a particular circumference of body, so has he likewise a certain sphere of action. One of the unpardonable sins of Helvetius, against reason and experience, is, that he has assigned to education the sole power of forming, or deforming the mind. I doubt if any philosopher of the present century has imposed any doctrine upon the world so insulting to common sense. Can it be denied that certain minds, certain frames, are by nature capable, or incapable, of certain sensations, talents, and actions?

To force a man to think and feel like me is equal to forcing him to have my exact forehead and nose; or to impart unto the eagle the slowness of the snail, and to the snail the swiftness of the eagle: yet this is the philosophy of our modern wits.

Each individual can but what he can, is

but what he is. He may arrive at, but cannot exceed, a certain degree of perfection, which scourging, even to death itself, cannot make him surpass. Each man must give his own standard. We must determine what his powers are, and not imagine what the powers of another might effect in a similar situation.

When, oh ! men and brethren, children of the common father, when will you begin to judge each other justly ? When will you cease to require, to force, from the man of sensibility the abstraction of the cold and phlegmatic ; or from the cold and phlegmatic the enthusiasm of the man of sensibility ? When cease to require nectarines from an apple tree, or figs from the vine ? Man is man, nor can wishes make him angel ; and each man is an individual self, with as little ability to become another self as to become an angel. So far as my own sphere extends, I am free ; within that circle can act. I, to whom one talent only has been intrusted, cannot act like him who has two. My talent, however, may be well or ill employed. A certain quantity of power is bestowed on me, which I may use, and, by use, increase, by want of use, diminish, and, by misuse, totally lose. But I never can perform, with this quantity of power, what might be performed with a

double portion, equally well applied. Industry may make near approaches to ingenuity, and ingenuity to genius, wanting exercise, or opportunity of unfolding itself; or, rather, may seem to make these approaches: but never can industry supply total absence of genius or ingenuity. Each must remain what he is, nor can he extend or enlarge himself beyond a certain size: each man is a sovereign prince; but, whether small or great, only in his own principality. This he may cultivate so as to produce fruits equal to one twice as large, that shall be left half uncultivated. But, though he cannot extend his principality, yet, having cultivated it well, the lord of his neighbour's may add that as a gift. Such being freedom and necessity, it ought to render each man humble, yet ardent, modest, yet active.—Hitherto and no farther—Truth, physiognomy, and the voice of God, proclaim aloud to man, *Be what thou art, and become what thou canst.*

The character and countenance of every man may suffer astonishing changes; yet, only to a certain extent. Each has room sufficient: the least has a large and good field, which he may cultivate, according to the soil; but he can only sow such seed as he has, nor can he cultivate any other field

than that on which he is stationed. In the mansion of God, there are, to his glory, vessels of wood, of silver, and of gold. All are serviceable, all profitable, all capable of divine uses, all the instruments of God: but the wood continues wood, the silver silver, the gold gold. Though the golden should remain unused, still they are gold. The wooden may be made more serviceable than the golden, but they continue wood. No addition, no constraint, no effort of the mind, can give to man another nature. Let each be what he is, so will he be sufficiently good, for man himself, and God.—The violin cannot have the sound of the flute, nor the trumpet of the drum. But the violin, differently strung, differently fingered, and differently bowed, may produce an infinite variety of sounds, though not the sound of the flute. Equally incapable is the drum to produce the sound of the trumpet, although the drum be capable of infinite variety.

I cannot write well with a bad pen, but with a good one, I can write both well and ill. Being foolish I cannot speak wisely, but I may speak foolishly although wise. He who nothing possesses, nothing can give; but, having, he may give, or he may refrain. Though, with a thousand florins, I cannot buy all I wish, yet am I at liberty to choose,

among numberless things, any whose value does not exceed that sum. In like manner, am I free, and not free. The sum of my powers, the degree of my activity, or inactivity, depend on my internal and external organization, on incidents, incitements, men, books, good or ill fortune, and the use I may make of the quantity of power I possess. “It is not of him that willeth, or of him that runneth, but of God that sheweth mercy. Nor may the vessel say to the potter, why hast thou made me thus? But the righteous lord reapeth not where he hath not sowed, nor gathereth where he hath not strewed. Yet with justice he demandeth five other talents, from him who received five, two from him who received two, and one from him who received one.”

ADDITIONS.

IT would be an absurd and ridiculous pretension to define only the outlines of the annexed heads, with all their significations. Yet, something, after repeated observation, may, with certainty, be said, and referred to further proof.

I.

a. A great and active mind, with high retentive faculties. The sketch and form of the eye leads us to suppose any object quickly seized by, and firmly fixed in, the memory.

b. Will not so easily adopt an opinion as the former—is only susceptible of feeling in the moments of devotion.— Nothing insidious, or deceitful, can be discovered in this countenance.

II.

a. A countenance, which, to eternity, never would busy itself with abstractions, calculations, and classifications: wholly addicted to sensual delights; capable of all the arts, and errors, of love; of the highest sensations; and of the lowest and most licentious. Probability is that it should contain

itself in the medium between these two extremes.

b. A countenance pleased with fidelity—A lover of order; but difficult to renounce an opinion once imbibed.

III.

a. Will probably remain in a state of mediocrity: its prudence might become modest timidity; but never can it attain the active sphere of the hero.

b. Rich in ingenuity—quick of perception; but not deep in research—susceptible of moral and sensitive ideas in which it delights.—Scarcely capable of punctual activity, and love of accuracy.

IV.

a. A countenance of rapid action and powers, ever busied in philosophy and poetry, and, notwithstanding the coldness of the mouth, seldom capable of calm consideration.

b. Characteristic of œconomy. Totally incapable of poetical sensibility.—Pursues its plans with cool firmness, without once busying itself with objects beyond its sphere.

V.

THE countenance of a painter—enthusiastic—capable of working with quickness, softness, and intelligence; but not of the minute labour of accuracy.

VI.

NEVER will man with such a profile become eminent in any art or science.—He will unite the love of order and industry, truth and goodness, and, in a state of mediocrity, will become a most useful, and intelligent, man.

VII.

THE countenance of a hero—active—alike removed from hasty rashness and cold delay.—Born to govern.—May be cruel, but, scarcely, can remain unnoticed.

VIII.

NEITHER hero, mathematician, nor statesman: a rhymers, perhaps, or a wrangling lawyer.

IX.

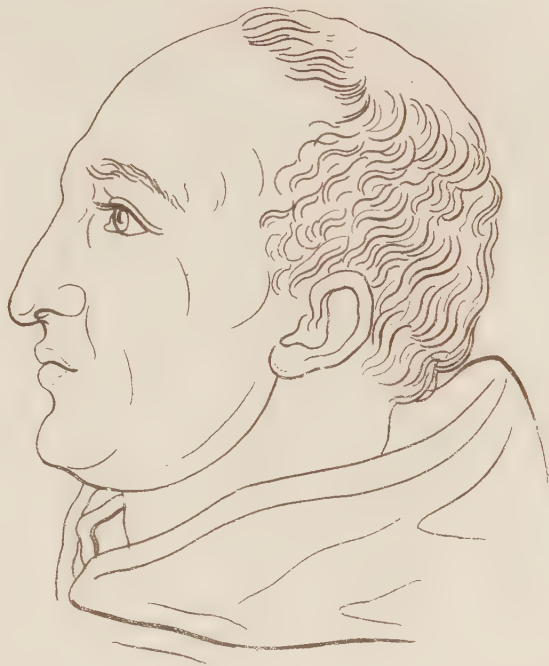
THIS profile denotes open honesty, or belies its conformation.—May attain an eminent degree of good taste, but never can be

great, when bodily strength and constitutional courage are requisite.

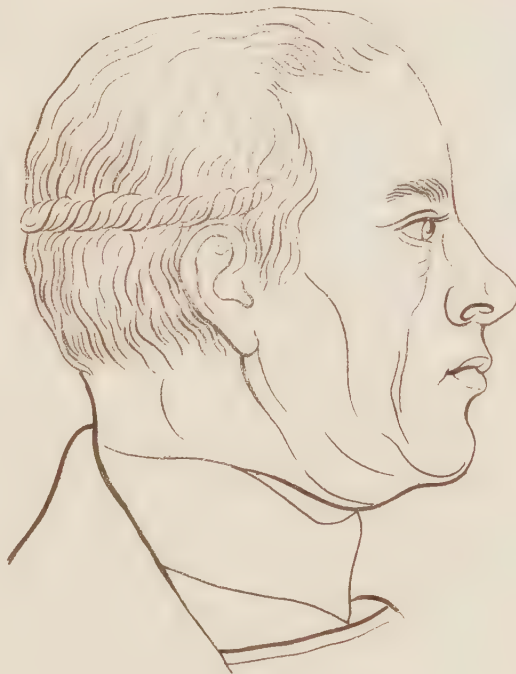
X.

A GREAT countenance.—Will establish, and extend, his power in those regions into which he once has penetrated.—Heroism in every feature, from the forehead to the beard.—A mouth of amazing cool fortitude—ready to oppress others, difficult to be oppressed himself.

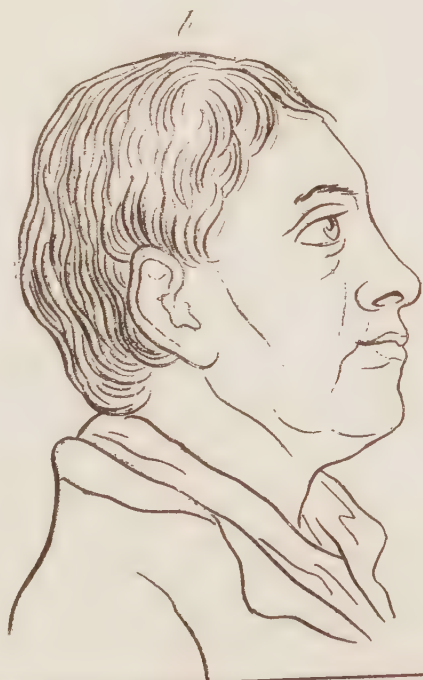
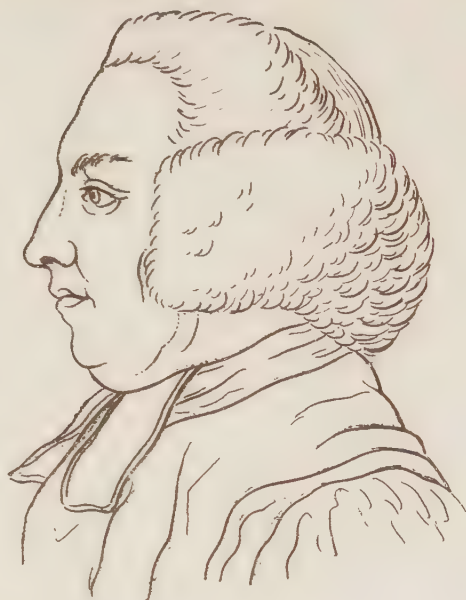
α



β





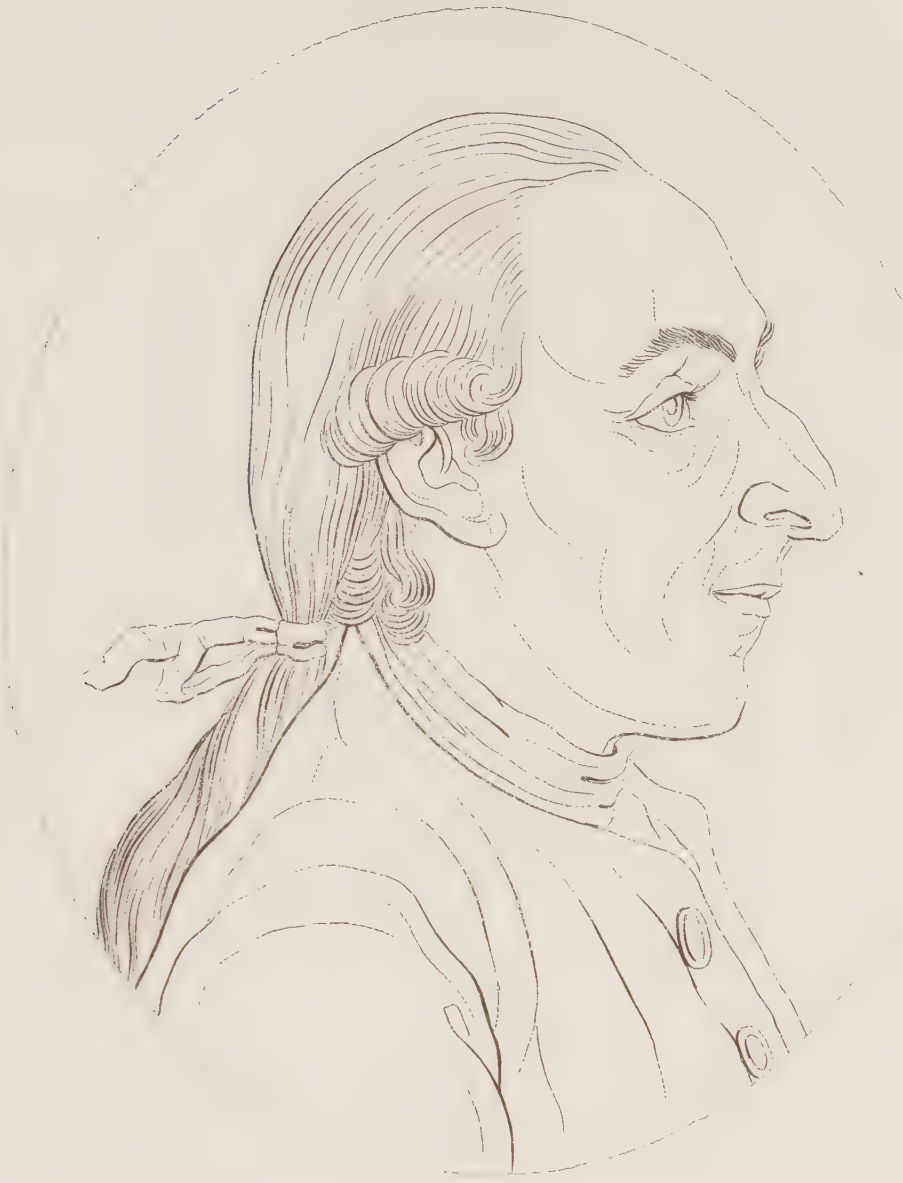




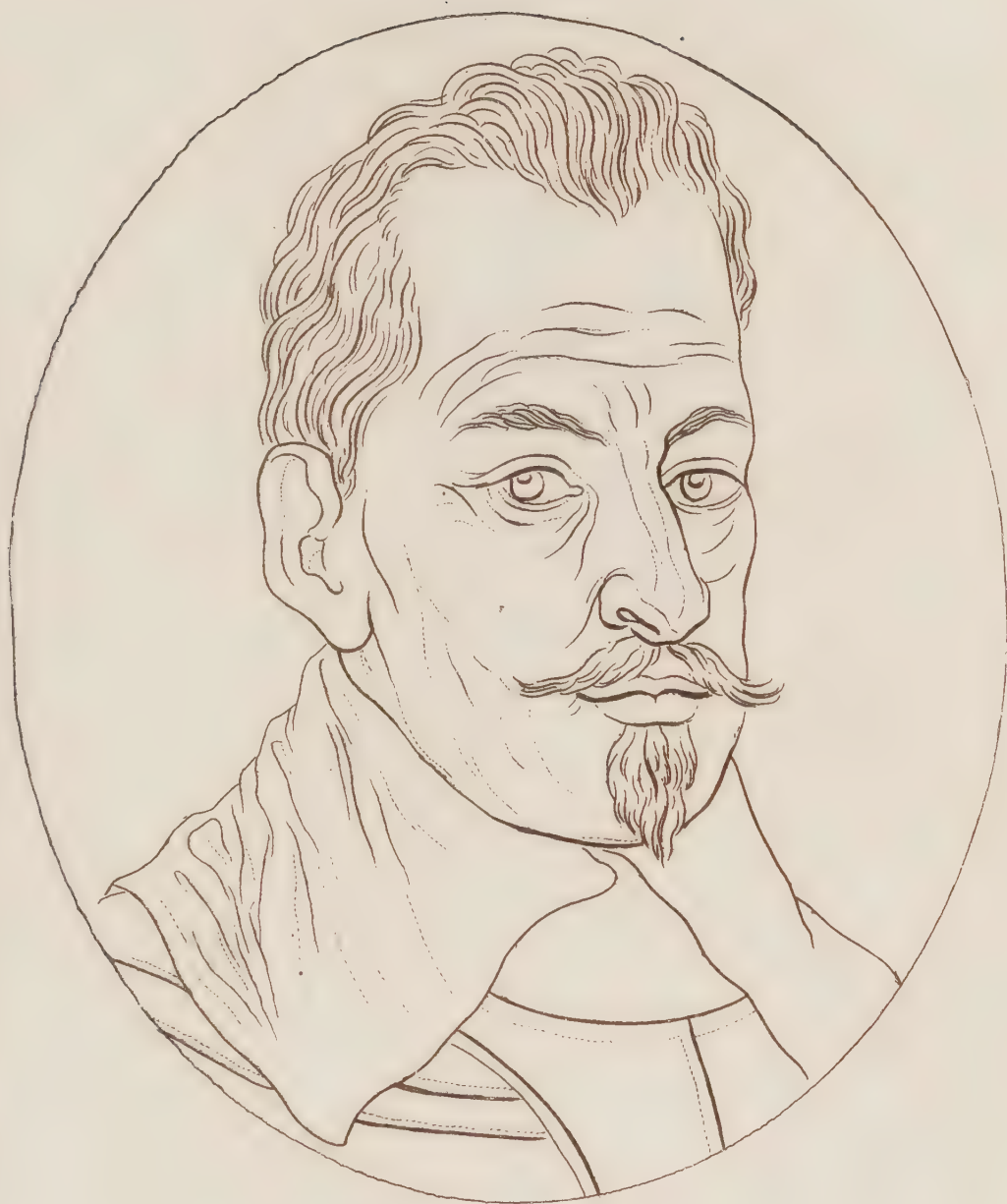
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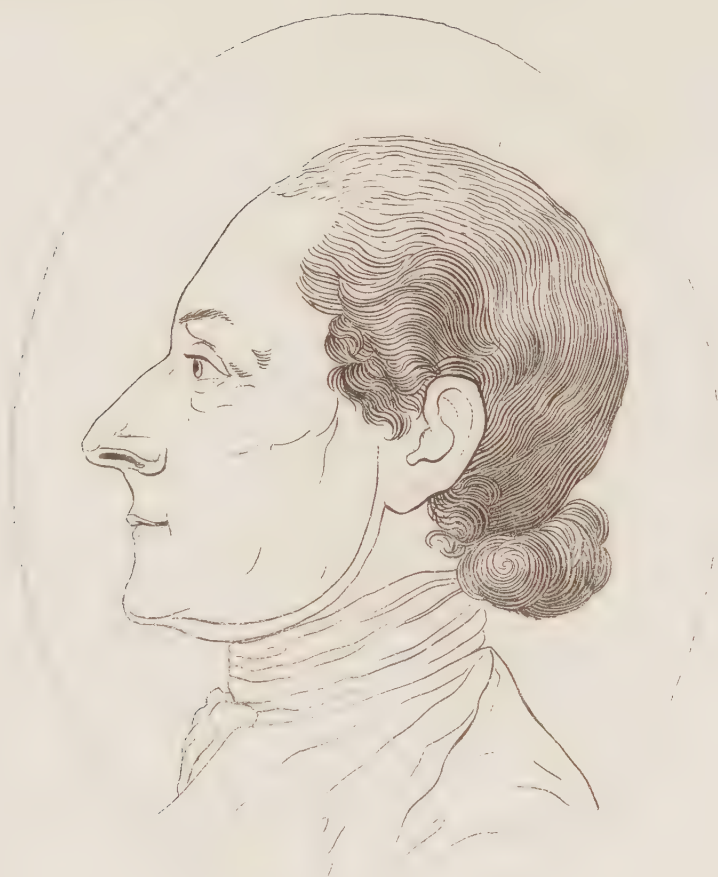
VI.



VII.



VIII.



IX.



X.



XXI.

ON THE HARMONY OF MORAL AND COR-
POREAL BEAUTY.

It has been asked, is there any visible, demonstrable, harmony, and coincidence, between moral and corporeal beauty, and between moral and corporeal deformity? Or, if there be any real dissonance, and disagreement, between moral beauty, and corporeal deformity, and between moral deformity and corporeal beauty?

Millions of nature's works will exclaim—
“How may this be denied!”

Yet is it necessary this should be demonstrated. May the reader hear, and patiently consider, what I have to say! The time, I hope, will come, nay, I might almost promise the time shall come; a better time, when every child shall laugh that I was obliged to demonstrate this. Laugh, perhaps, at the age; or, which is more noble, weep, to remember that there ever were men who required such demonstration.

Let those who are willing listen to the voice of truth. I can but stammer some of the documents she has taught me.

Truth, whether or not received as such,

still is truth. It is not my declaration that makes that true which is true ; but, it being true, I will speak.

It being granted that man is the work of supreme wisdom, is it not infinitely more conformable to wisdom that a harmony between physical and moral beauty rather should than should not exist ; and that the Author of all moral perfection should testify his high good pleasure by the conformity between the mental and bodily faculties ? Let us only suppose the reverse — Who could believe in infinite wisdom and goodness and support the thought that, not by accident, or only under certain circumstances, but that it was a general law of nature, that where the highest moral perfection was, there all physical imperfection should be ; that a man the most virtuous should be the most deformed ; and that he who was the most exalted, most noble, most magnanimous, and greatest benefactor to, should be the most deformed of, his species ; that God should deny all beauty to virtue, lest it might be thereby recommended ; that what was most loved by the Deity, and was in itself most lovely, should be stamped with the seal of divine disapprobation ? — Oh brother, friend of virtue, fellow adorer of supreme wisdom, which is pure goodness, who could

support this, I had almost said, blasphemous supposition?

Let us imagine a like dissonance between the capacity for receiving knowledge and the conformation of the body. Can it be thought agreeable to eternal wisdom to impress the marks of stupidity on that body in which understanding resides, and is displayed? This, surely, never can be supposed. Yet how infinitely less depends upon this than upon the former kind of harmony! How infinitely more incumbent was it on the Author of nature to display and perfect the moral, rather than the intellectual, part of man!

Again, who will suppose it consonant to divine wisdom to give the form and appearance of the most strong to the weakest body, and of the most weak to the strongest? (I speak not of accidents and exceptions, but of the general course and constitution of nature.) Yet would such dissimulation, such unworthy juggling, be wisdom and worth, compared with that conduct which should place an evident disagreement, throughout all nature, between physical and moral beauty.

I am, notwithstanding, willing to own that such metaphysical reasoning, however

conclusive it may appear, to certain persons, is not always incontrovertible. Facts, the actual state of things in nature, must decide ; consequently observation and experiment are requisite.

First, I maintain, what the most inaccurate observer of the human countenance can no longer deny, that each state of the human mind, and of internal sensation, has its peculiar expression in the face. Dissimilar passions have not similar expressions, neither have similar passions dissimilar expressions.

I maintain, what also no moralist will deny, that certain states of mind, certain sensations, and inclinations, are ardent, beautiful, noble, sublime, and that they inspire all feeling hearts with pleasure, love and joy ; that others, on the contrary, are totally opposite, or repugnant ; disgusting, hateful, and terrifying.

I maintain, what is manifest to every eye, however inexperienced, that there is beauty, or deformity, in the features of the face. (At present, I shall confine myself to this.) In vain are the singular objections that have been made against the actual beauty of the body and its ever true and consistent principles.—Place a handsome and an ugly man beside each other, and no person will be found to exclaim of the first, How ugly ! or

of the last, How handsome! Let the handsome man disfigure his countenance by grimace; and people of all nations, beholding him, would pronounce him ugly, disgusting; and, recovering his form, would declare he had a handsome, intelligent, a beautiful countenance.

The result of this will be, that,

The passions of the mind produce their accordant effects on the countenance.

There are such things as moral beauty and deformity; dispositions, qualities, which attract good and ill will.

There are such things as corporeal beauty and deformity, in the feature of the human countenance.

We have now to consider whether the expressions of moral beauty are corporeally beautiful, and the expressions of corporeal deformity corporeally deformed; or, reversing the proposition, whether the expression of moral beauty is deformity, and of moral deformity beauty!—Or are the expressions of moral qualities neither beautiful nor deformed? Or, are they, without sufficient cause, sometimes beautiful, sometimes deformed?

Let us, for example, take the instantaneous expressions of the mind, when it is impassioned. Let the countenances of the

good and the wicked, the sincere and the deceitful man be taken, and shewn to a child, a peasant, a connoisseur, or to any indifferent person. Let a drawing be made at the moment when a noble, and a mean action are performing. Then let it be asked which of the countenances are beautiful; which most beautiful; which most deformed; and it will be seen that, child, peasant, and connoisseur, will agree in pronouncing the same countenance most beautiful, and the same most deformed.

I next enquire, of what passions, what states of mind, are those most deformed and most beautiful countenances the expressions? From this enquiry it will be found that the most deformed expressions also betoken the most deformed states of mind.

The same is true of all the innumerable shades, and combinations, of morally beautiful, and morally deformed, states of mind, and their expressions.

Thus far there appears to be little difficulty in the enquiry; and the next step is as little difficult.

Each frequently repeated change, form, and state of countenance, impresses, at length, a durable trait on the soft and flexible parts of the face. The stronger the change, and the oftener it is repeated, the

stronger, deeper, and more indelible is the trait. We shall hereafter shew that the like impression is made in early youth, even on the bony parts.

An agreeable change, by constant repetitions makes an impression on, and adds a feature of durable beauty to, the countenance.

A disagreeable change, by constant repetition, makes an impression on, and adds a feature of durable deformity to, the countenance.

A number of such beautiful changes, when combined, if not counteracted, impart beauty to the face; and many deformed changes impart deformity.

We have before observed that morally beautiful states of the mind impart beautiful impressions.

Therefore the same changes, incessantly repeated, stamp durable expressions of beauty on the countenance.

Morally deformed states of mind have deformed expressions; consequently, if incessantly repeated, they stamp durable features of deformity.

They are, in proportion, stronger, and deeper, the oftener, and the stronger, the expressions peculiar to the supposed state of mind take place.

There is no state of mind which is expressed by a single part of the countenance, exclusively. Should there be passions which are expressed more forcibly by this, than by that, feature of the face ; which effect strong changes in one part, and are scarcely perceptible in another ; still we shall find, from attentive observation, that, in all the passions of the mind, there is no yielding feature of the countenance which remains unchanged. Whatever is true of the effects of one expression upon any feature, or part of the countenance, is true of all. In deformed states of mind they all change to greater deformity, and, in beautiful states, to superior beauty. The whole countenance, when impassioned, is a harmonized, combined, expression of the present state of the mind.

Consequently, frequent repetitions of the same state of mind, impress, upon every part of the countenance, durable traits of deformity, or beauty.

Often repeated states of the mind give habit. Habits are derived from propensities, and generate passions.

The foregoing propositions, combined, will give the following theorem :

The beauty and deformity of the countenance is in a just, and determinate, propor-

tion to the moral beauty and deformity of the man.

The morally best, the most beautiful.

The morally worst, the most deformed.

The torrent of objection now bursts all bounds ; I hear its roar ; it rushes on, rapid and fearful in its course, against my supposed poor hut, in the building of which I had taken such delight.—Treat me not, good people, with so much contempt ; have patience : mine is not a hut raised on a quicksand, but a firm palace, founded on a rock, at the foot of which the torrent, dreadful as it is, shall furiously foam in vain. The confidence of my speech will, I hope, be pardoned. Confidence is not pride ; prove my error, and I will become more humble. An objector loudly exclaims, “ This doctrine is in contradiction to daily experience. How numerous are the deformed virtuous, and the beautiful vicious ! ”—Beautiful vicious ! Vice with a fair face ! Beauty of complexion, or beauty of feature ; which is meant ?—But I will not anticipate. Hear my answer.

I. In the first place this objection is in-

applicable. I only affirm virtue beautifies, vice deforms. I do not maintain that virtue is the sole cause of human beauty, or vice of deformity; such doctrine would be absurd. Who can pretend there are not other, more immediate causes of the beauty or deformity of the countenance? Who would dare, who would wish, to deny that, not only the faculties of the mind, but the original conformation in the mother's womb, and also education, which depends not on ourselves, rank, sickness, accident, occupation, and climate, are so many immediate causes of beauty and deformity among men? My proposition is perfectly analogous to the axiom, that virtue promotes worldly welfare, and that vice destroys it. Can it be any real objection to this truth though there are many thousands of the virtuous wretched, and of the wicked prosperous? Is any thing more meant, than that, though there are, indeed, many other inevitable, and co-operating, causes of happiness and unhappiness, as well as virtue and vice, yet morality is among others one of the most active and essential? The same reasoning will apply to the proposition concerning physiognomy. Virtue beautifies, vice deforms; but these are not the sole causes of beauty and deformity.

II. With respect to experience, if we examine accurately, we shall find that much is to be deducted from this part of the objection. I am inclined to believe that experience will be found favourable to our doctrine. Is it not frequently said, “I allow she is a handsome woman, but she does not please me; or, even, she is disagreeable to me?” On the contrary, we say, “He is an ordinary man; notwithstanding which, I liked his countenance, at the first sight: I felt myself prejudiced in his favour.” On enquiry, it will be found that the beauty we could not love, and the deformity with which we were pleased, incited our antipathy and sympathy by the beautiful or amiable qualities of the mind which had been impressed upon the countenance.

Since the pleasing traits of an ugly face, and the displeasing of a beautiful, have been so prominent as to act more powerfully upon us than the others all combined, is not this a proof that these lines of beauty are more excellent, more expressive, more noble, than those which are more corporeal?

Let it not be said that such sympathies and antipathies are raised by frequent conversation, and after the beauties or defor-

mities of the mind are discovered. How often are they incited at the first view ! Neither let it be affirmed that this happens in consequence of conclusions drawn concerning the disposition of the person ; it having previously been experienced that, in similar instances, those who had like features, notwithstanding their ugliness, were good ; and others, with certain disagreeable traits, notwithstanding their beauty, were bad people. This is frequently the case, it is true ; but this does not invalidate our proposition. They are equally consistent. Children will convince us how little forcible this objection is, who, previous to experience, will look stedfastly, and with pleasure, on a countenance which is the reverse of corporeally beautiful, but which is impressed with the traits of a beautiful mind ; and will, when the contrary is the case, so often begin violently to cry.

III. In the third place, it is necessary properly to define the words.

Were my proposition stated thus, without all qualification—"That virtue is beautiful, and vice corporeally deformed,"—Nearly as many objections would be raised as there are various opinions concerning the words virtue and vice, moral good and evil. The

courtier, who pronounces every man virtuous who is not flagrantly vicious; the weak bigot, who declares all is evil that is not good according to his model; the officer, who esteems the man of honour, and the soldier obedient to discipline, to be the most virtuous; the vulgar, who account all virtuous that are not guilty of the grossest sins; the peasant, who remains virtuous as long as no warrant brings him before the justice of the peace; the narrow moralist, who holds nothing to be good that is not acquired by rigid abstinence, with whom virtue is absolute stoicism; each, and all of these, according to their several conceptions, will rise up and witness against a proposition so indeterminate, so replete with paradox. The objector, however, ought to have remarked that I here understand the words virtue and vice in their most extensive signification; or that I am, properly, speaking, only in general, of moral beauty and deformity. I class with the former all that is noble, good, benevolent, or tending to effect good purposes, which can have place in the mind; and, in the latter, all that is ignoble, evil, mean, and inimical.

It may happen that one possessed of many excellent qualities, and who long has prac-

tised virtue, at length may yield to the force of passion, and, in so great a degree, that all the world, according to the general sense of the word, may justly pronounce him vicious. Will it therefore be said, “There is vicious beauty! Where is your harmony between virtue and beauty?”

Has it not been already premised that such a person had excellent dispositions, and much good, and that he had long encouraged and established the goodness of his character?

He therefore had, and still has, goodness worthy of emulation; and the more habitual it is to him, the deeper root the first virtuous impressions took, the more conspicuous and firm are the traits of beauty imprinted upon his countenance. The roots and stem still are visible, though some alien branch may have been ingrafted. The soil and its qualities are apparent, notwithstanding that tares have been sown among the wheat. Is it not, therefore, easy to conceive that the countenance may continue fair, although the man has yielded to vice? This but confirms the truth of our proposition.

Indeed, an eye but little experienced will discover that such a countenance was

still more beautiful, previous to the dominion of this passion; and that it is, at present, in part, deformed. How much less pleasing, alas! how much more harsh, and disagreeable, than formerly, though it may not have arrived at that state which Gellert describes!

His morn of youth how wondrous fair!
 How beauteous was his bloom!
 But ah! he stray'd from virtue's paths,
 And pangs his life consume.
 His wasted form, his livid eye,
 His haggard aspect pale,
 Of many a hidden, hideous vice,
 Recount a fearful tale.

I have known handsome, and good, young men, who, in a few years, by debauchery and excess, have been totally altered. They were still generally termed handsome, and so, indeed, they were, but, good God! how different was their present from their former beauty!

Men, on the contrary, may be found with ignoble dispositions, and passions, the empire of which has been confirmed by education. They may, for years, have been subject to these passions, till they have become truly ugly. Such persons may, at length, combat their vices, with their whole force, and, sometimes, obtain no small victory.

They, from the best of motives, may restrain, and even eradicate, the most glaring ; and, in the strictest sense of the word, may be called truly virtuous. There is a moral judge, whose decision is infinitely superior to ours, that will behold, in such persons, greater virtues than in any who are by nature inclined to goodness. These, however, will be brought as examples of the deformed virtuous. So be it ; such deformities, nevertheless, are only faithful expressions of the vices which long were predominant, and the multitude of which do but enhance the worth of present virtue. How much greater was the deformity of the features before the power of this virtue was felt, and how much more beautiful have they since become ! Socrates, who is brought as an example by all physiognomists, and their opponents, may here most properly be cited ; but to him a separate fragment must be dedicated.

Let it be further considered—There are a multitude of minute, mean, disgusting, thoughts, manners, incivilities, whims, excesses, degrading attachments, obscenities, follies, obliquities of the heart, which, singly, or collectively, men are far from denominating vice ; yet a number of such, com-

bined, may greatly debase and deform the man. While he remains honest in his dealings, without any notorious vice, and adds to this something of the œconomy of the citizen, he will be called a good fellow, an excellent fellow, against whom no man has any thing to allege; and, certainly, there are great numbers of such good, ugly, fellows.—I hope I have been sufficiently explicit on this subject.

IV. In the fourth place, it is necessary to take a more distant view of the harmony between moral and corporeal beauty, by which, not only many objections will vanish, but, the subject on which we treat will, also, become more interesting.

We must not only consider the immediate effects of morality and immorality, on the beauty of the human countenance, but their immediate consequences, as they relate to the general corporeal beauty or deformity of the human race. I walk in the multitude, I contemplate the vulgar; I go through villages, small towns, and great, and every where, among all ranks, I behold deformity; I view the lamentable, the dreadful, ravages of destruction.

I constantly find that the vulgar, collectively, whether of nation, town, or village, are the most distorted.

I am afflicted at the sight of ugliness, so universal; and my wounded soul, my offended eyes, wander till they find some man, but moderately handsome, on whom they are fixed; although he by no means is the perfection of human beauty. That beautiful image of happiness haunts me which man might possess, but from which man, alas! is so remote.

How often do I meditate on this, the most beautiful of all races, the noblest in its face, and ask, why is it thus sunken in deformity, in the abyss of abominations!

The more I reflect, the more I find that men individually, as well as the whole race, contribute to produce this degradation; and, consequently, that man has the power of becoming more beautiful, more perfect: the more too am I convinced that virtue and vice, with all their shades, and in their most remote consequences, are beauty and deformity. This is doubly proved.

And first, a relaxation of morality increases in a thousand instances, great and small, a degradation, and ignoble debasement, while moral powers, energy, activity, and the ardour of imitation produce the contrary, and generate every disposition to the beautiful and the good; and, consequently, to their expressions.

Degradation is gradual, and manifests itself in innumerable distortions, proportionate to the predominant vices, if not counteracted by some more just and ardent incitement to perfection.

Wherever, on the contrary, virtue and philanthropy reign, without adverting to the immediate pleasing effects, how beautiful, how prominent is the picture they imprint, how attractive are the added traits! The real philanthropist is active, mild, gentle; not timid, indolent, stupid, abject, capricious; not—In short, I might enumerate a hundred negative, and positive, qualities, which beautify the human countenance, the earlier this philanthropy, this supreme of virtues, this soul of every virtue, is awakened in the mind, even though but feebly awakened, by which it may produce its various beautiful effects.

What still is more conclusive, respecting this question, and removes most objections, is that—Virtue and vice, morality and immorality, in their most extensive signification, have numerous immediate consequences in rendering the forms of children ugly, or beautiful. How justly, hence, may we answer such questions as—“Wherefore has this child, which, from infancy, has

been educated with so much care, and is itself so tractable and virtuous, this child so much better than its father who died while it was an infant, still so much of the disgusting and the hateful in its countenance?" —The question ought to be, why has it retained so much, why inherited so much from its parent?

I know no error more gross or palpable than the following, which has been mentioned by such great men. "Every thing in man depends on education, instruction, and example; and nothing on organization, and the original formation of the body; for these latter are alike in all."

Helvetius has, in his great enthusiasm for the improvement of the human race, that is to say of education, carried this doctrine so far, contrary to the most evident experience, that, while I read, I scarcely could believe my eyes.

I shall have various opportunities, in the following fragments, to speak of propositions that relate to this subject.

At present thus much only.

It will be as difficult to find any two children that perfectly resemble each other, as it would be to find any two men.

Let a child be taken from a mother, who

is not void of sensibility ; let her but attentively observe it, for two minutes after its birth, and let it be placed among a hundred other children of the same town, or district ; no matter though the inhabitants bear the most general resemblance to each other ; she still would, certainly, soon select it from among the hundred.

It is likewise a fact universally acknowledged, that new born children, as well as those of riper growth, greatly resemble their father or mother, or sometimes both, as well in the formation of the body as in particular features.

It is a fact, equally well known, that we observe, in the temper, especially of the youngest children, a striking similarity to the temper of the father, or of the mother, or sometimes both.

How often do we find in the son the character, constitution, and most of the moral qualities of the father ! In how many a daughter does the character of the mother revive ! Or the character of the mother in the son, and of the father in the daughter !

As a proof that character is not the result of education, we need but remark, that brothers and sisters, who have received the

same education, are very unlike in character. Helvetius himself, who allows so little to the primary qualities and dispositions of children, by the very rules and arts he teaches, to cherish or counteract the temper, as it unfolds itself, grants, in reality, that moral propensities are absolutely different in every individual child.

And how much soever such original properties of constitution and temper, such moral propensities, may be modified by education; how possible soever it may be to render the worst valuable; yet is it indubitable that some dispositions, although they all, in a certain sense, are good, are generally confessed by men to be originally good in gradation; that some among them, under equal circumstances, are more pliable, docile, and capable of improvement; and that others are more obstinate, and less manageable. The guilt or innocence of the child is not here called in question. No rational man will maintain that a child, even with the worst dispositions, has, therefore, any moral turpitude.

We have proved, as was incumbent on us,

That features and forms are inherited;

That moral propensities are inherited.

The above propositions having been demonstrated, who will any longer doubt that a harmony exists between the inherited features and forms and the inherited moral propensities?

This being ascertained, and since the deformities of the mind, and consequently of the body, and of the body, consequently of the mind, may be inherited, we have obtained the most conclusive reason why so many men, born handsome, degenerate, whose deformity is yet by no means of an extreme degree; and, in like manner, why so many others, born ugly, improve by becoming virtuous; and who, yet, are by no means so handsome as some who are far less good.

We cannot but remark how eternally prominent is the harmony between moral and corporeal beauty, and how it is established by the foregoing proofs.

Let us suppose men of the most beautiful and noblest form, and that they, and their children, become morally degenerate; abandon themselves to their passions, and, progressively, become more and more vicious. How will these men, or their countenances

at least, be, from generation to generation, deformed ! What bloated, depressed, turgid, stupid, disfigured, and haggard features ! What variety of more or less gross, vulgar, caricatures, will rise in succession, from father to son ! Deformity will increase. How many of the children, at first, the perfect images of their degenerate parents, will, by education, become, themselves, still more degenerate, will display fewer tokens of goodness, and more early symptoms of vice !—How deep in degeneracy, how distant, is man, from that perfect beauty with which, by thy fatherly mercy, oh God ! he was at first endowed ! How is thy image deformed by sin, and changed even to fiend-like ugliness ; ugliness which afflicted benevolence scarcely dares contemplate ! Licentiousness, sensuality, gluttony, avarice, debauchery, malignity, passions, vices, what deformities do you present to my sight ! How have you disfigured my brother !

Let us add to this an inseparable truth, which is that, not only the flexible and the solid parts of the countenance, but, also, the whole system, bones, and muscles, figure, complexion, voice, gait, and smell,

every member corresponding with the countenance may be vitiated and deformed, or rendered more beautiful. Let us remark this, and preserve, by drawing, what we remark ; or rather let us have recourse to living examples. Let us compare the inhabitants of a house of correction, where we find the stupid, the indolent, and the drunken, with some other society, in a more improved state. However imperfect it may be, yet will the difference be visible. Let them be compared to a society of enthusiasts, or a club of mechanics, and how lively will the testimony be in favour of our proposition ! Nay more, it will awaken feelings for ourselves, and others, which, however afflicting they may be, still, will be salutary ; and this is the very end I wish to obtain.

But man is not made only to fall, he is again capable of rising to an eminence higher than that from which he fell. Take the children of the most ordinary persons, let them be the exact image of their parents ; let them be removed, and educated in some public, well regulated, seminary ; their progress from deformity toward beauty

will be visible. Arrived at the state of puberty, let them be placed in circumstances that shall not render the practice of virtue difficult, and under which they shall have no temptations to vice; let them intermarry; let an active impulse to improvement be supposed; let only a certain portion of care and industry, though not of the highest kind, be employed in the education of their descendants, and let these descendants continue to intermarry; what a handsome race of men will the fifth or sixth generation produce, if no extraordinary accidents intervene! Handsome, not only in the features of the countenance, but, in the solid parts of the head, in the whole man, accompanied by contentment, and other virtues. Industry, temperance, cleanliness, are produced; and, with these, if some care be taken in education, regular muscles, also, a good complexion, a well formed body, suppleness, activity; while the deformities which are the consequence of infirmities, and a feeble constitution, will be prevented; since these good properties, these virtues, are always attended by health, and a free growth of the limbs.—In short there is no

part of corporeal beauty, no feature of man, which virtue and vice, in the most extensive sense, may not influence.

What benevolent heart but must rejoice at the recollection! How great is the power which God has given to beauty over the heart of man! What are thy feelings, oh man of benevolent sensibility, when thou beholdest the sublime works of antiquity, when thou viewest the divine creations of men and angels, by Raphael, Guido, Mengs, West, Fuseli! Speak, what are thy emotions, how ardent thy desires for the improving, the beautifying, the ennobling of our fallen nature?

Promoters, lovers, and inventors of the finest arts, and the sublimest sciences; ye wealthy, who merit gratitude for the rewards you bestow on the works of genius, and ye, sons of genius, by whom these works are produced, attend to this truth.—You are in search of perfection. For this you deserve our thanks. Would you render man the most perfect, the most beautiful of objects, deformed?—Oh no!—Prevent him not, therefore, from being good. Be not indifferent whether he be good or evil; but em-

ploy those divine powers with which you are endowed to render him good, so shall you render him beautiful.

The harmony of virtue and beauty, of vice and deformity, is an extensive, a vast, a noble field for the exercise of your art. Think not you can make man more beautiful without making him better. The moment you would improve his body and neglect his mind, the moment you would form his taste at the expence of his virtue, you contribute to render him vicious. Your efforts will then be in vain. He will become deformed, and his son, and his son's son, shall continue to degenerate. Your labours then how erroneous !

When, oh artists ! will you cease to seek reputation by toys and tricks, or to what purpose ? It is as though he who would build a palace should employ his carver, or his gilder, as an architect.

Do you hope to form the taste by licentious imagery ? You hope in vain ; it is as though you would teach your sons continence by reading them obscene lectures, the tendency of which is but to inflame the passions.

Of this enough.

I shall conclude with a text of sublime consolation to myself and all others who have good reason to be dissatisfied with many parts of the form and physiognomy of themselves, which, perhaps, are incapable of improvement, and who yet strive after the perfecting of the inward man.

“ It is sown in dishonour, it is raised in glory.”

ADDITIONS.

NUMEROUS traits of beauty and deformity are too minute to be traced by the pencil or the engraver; and, whenever they can be made visible upon paper, they must, then, be strong, indubitable, and convincing.

I.

NATURE forms no such countenance; at least, no such mouth.—Vice only can thus disfigure.—Rooted unbounded avarice.—Thus does brutal insensibility deform God's own image.—Enormous depravity has destroyed all the beauty, all the resemblance.—Can any benevolent, wise, or virtuous man, look, or walk, thus?—Where is the man, however inobservant, daring enough to maintain the affirmative?

II.

A DEGREE still more debased—A countenance by vice rendered fiend-like, abhorrent to nature, in which falaciousness is sunken almost below brutality.—Every spark of sensibility, humanity, nature, is extinguished.—Distortion, deformity in excess—and,

though sensuality should not appear with this particular kind of ugliness, yet, may it not incur ugliness still more dreadful?—Whoever has frequently viewed the human countenance in houses of correction and jails will often scarcely believe his eyes, will shudder at the stigmas with which vice brands her slaves.

III.

HERE are traits of drunkenness combined with thoughtless stupidity.—Who can look without disgust?—Would these wretches have been what they are had they not, by vice, erased nature's marks?—Can perversion be more apparent than in the middle profile?

IV.

THE last stage of brutal corruption, apparent most in the under part of the male profile, and in the forehead, and nose, of the female (the ears not included). Can any supposition be more absurd than that such a countenance should be the abode of a wise, a virtuous, or an exalted mind?

We turn with horror from nature thus debased, and rejoice that millions of people afford not any countenance so abominable.

V.

WHAT heart can sympathize with any one of these countenances? Who will expect from any one of them perpetual virtue, pure love, noble benevolence, or the high efforts of genius?

1. Immovable icy coldness, without a spark of sensibility.

2. Rudeness, phlegm ; false, feeble, dull, ridicule.

3. The contempt of a vulgar girl.

4. Sensual desire, without individual love.

5. Ogling of a low, crafty, sensualist.

6. Chagrin of contempt returned.

7. Perfect levity.

8. Moral relaxation.

9. Malignity, ignorance, brutal lust.

10, 11. Anger—Contempt—The rage of an offended villain, without great strength, or courage.

VI.

How much of the noble, the prudent, the forbearing, the experience and worth of age, is visible in the posture and countenance of 1—And of the unfeeling, the rude, the contemptuous in 2!—Yet is the mouth too good for this posture, and this aspect.

VII.

THE spirit of projecting—want of wisdom—brutal boasting wrinkle the countenance of 1.—2 Is the image of blood-thirsty cruelty ; unfeeling, without a trait of humanity.

VIII.

VIRTUE, noble simplicity, goodness, open confidence, are not discoverable here.—Unbounded avarice, unfeeling wickedness, knavery unequalled, in the eye and mouth, eradicate every pleasing impression.—It is possible this countenance might not have looked much better previous to its degradation, but vice only could produce the full effect we behold.

IX.

THE visage of a satyr, distorted thus by sensuality.—Careless insensibility.—An excess of stupid brutality.

X.

THUS does a continual repetition of extreme contempt distort the mouth ; thus infix itself with traits not to be effaced ; thus deform a countenance which, not stigmatized by this vice, would probably have been amiable.

XI.

LET us ascend a few steps, and relieve ourselves with expressions of nobler passions. Who will not survey these four heads with internal sympathetic pleasure? And wherefore? Because moral beauty, in action, is impressed upon each of these countenances. Thus only can the noble mind languish, weep, love, thus only can be agitated, as in 1, 2, 3, 4.

XII.

A COUNTENANCE not remarkable for the beauty, but the harmony of its features—Pleasing, because calm, dispassionate, benevolent, noble, wise.—Let this countenance be compared with No. I. II. III. &c. and then, reader, be you friend or opponent, say whether you can doubt that vice distorts, deforms; or that virtue bestows that which charms, delights, and beautifies, if not the form, at least the features of the countenance. For, where is the virtue, which, as virtue, does not charm, and where the vice, which, as vice, does not deform? Grant me this and I require no more.

I.

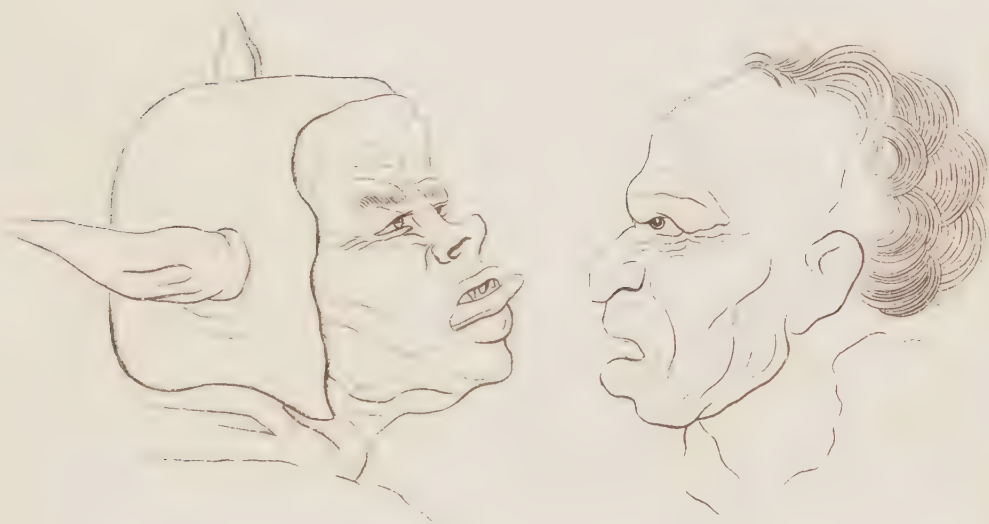
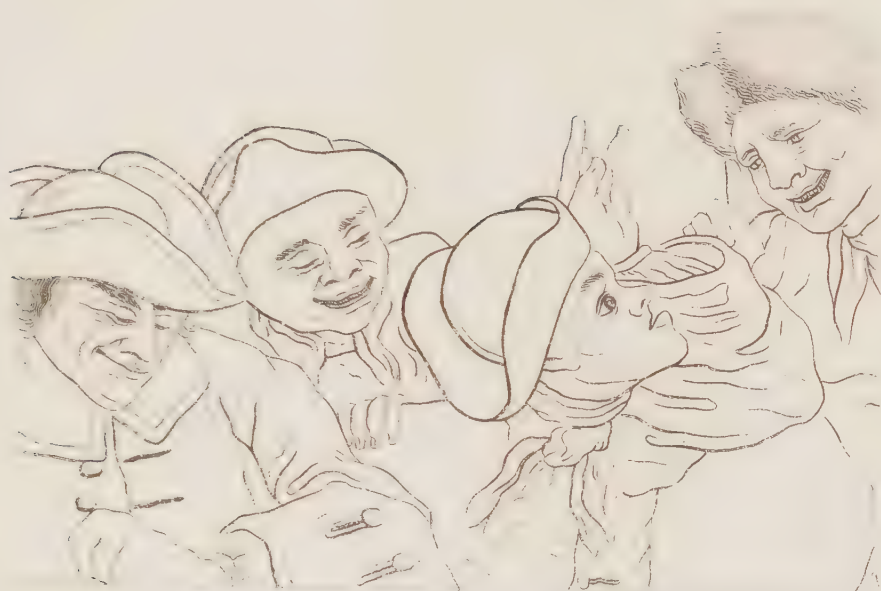


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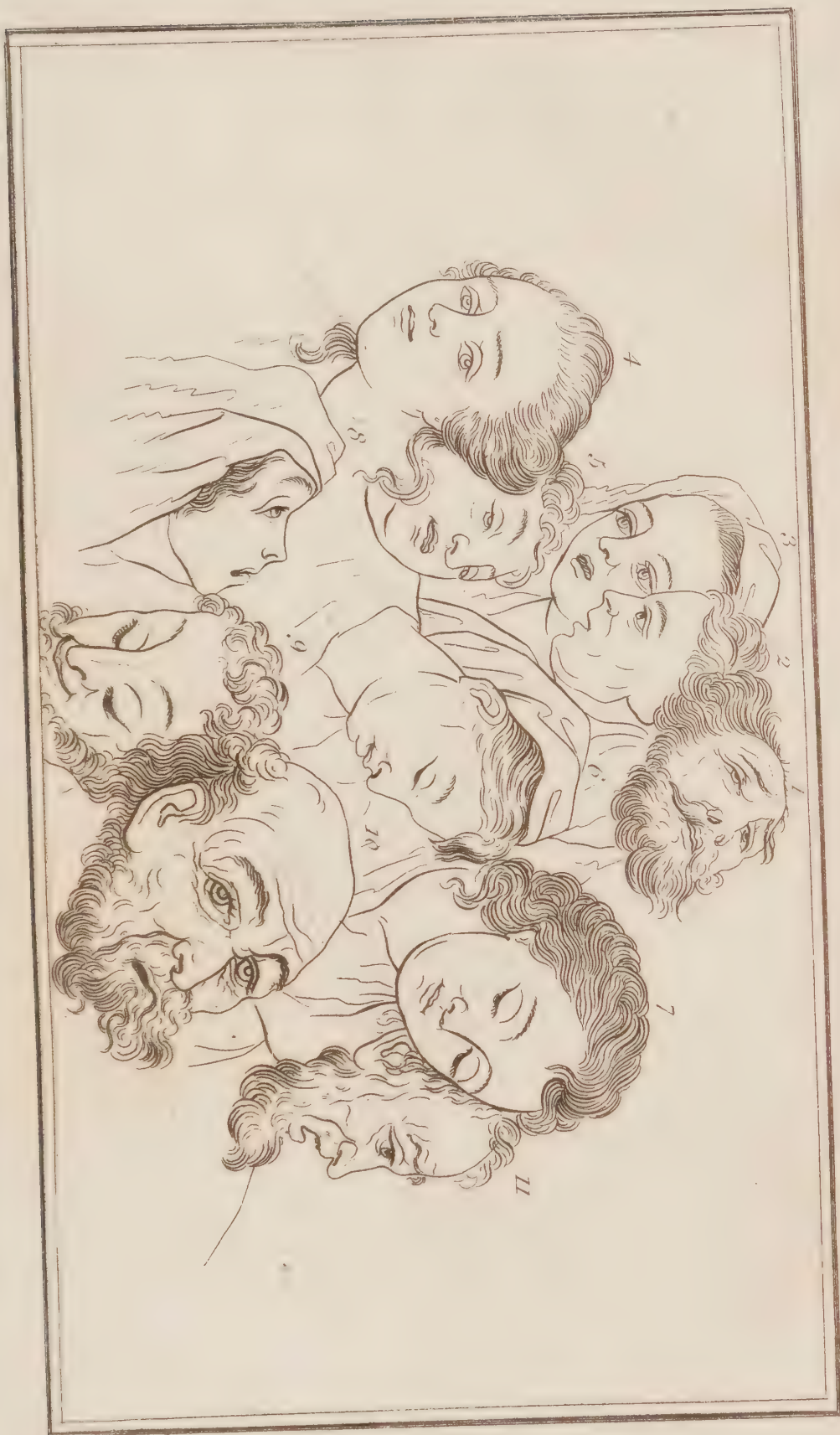
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V







VII



VIII









XII



XXII.

SOCRATES.

THE well-known judgment of the physiognomist Zopyrus, concerning Socrates—

“That he was stupid, brutal, sensual, and addicted to drunkenness—”

Has been repeatedly cited in modern times against physiognomy; but this science has been as repeatedly supported by the answer of Socrates, to his disciples, who ridiculed the judgment of the physiognomist.

“By nature I am addicted to all these vices, and they were only restrained, and vanquished, by the continual practice of virtue.”

Permit me to add something on this subject.

However insignificant, in itself, this anecdote may be, or though, like anecdotes in general, it should be but half true, yet is it pregnant with physiognomonical discussion.

Let us suppose it to be literal truth; what will be the consequence?

It will not militate against physiognomy, whatever it may do against the knowledge of Zopyrus.

Suppose that Zopyrus was mistaken, that he overlooked all traits of excellence, and dwelt upon the rude, the massy. How will this injure the science of physiognomy?

That physiognomist who, from his zeal for the science, should affirm, "I never err," would be like the physician who, from the ardour of his zeal for the honour of his art, should affirm, "My patients never die."

Whoever, because of one, or one hundred, errors of the physiognomist, should reject the science of physiognomy, would be like the man who, because there are ignorant physicians, or because that the patients of the greatest physicians die, should reject all physical aid.

But to come nearer to the point.

All antiquity, certainly, attests that Socrates had a very ordinary countenance.

All the busts of Socrates, however different from each other, still have a similarity of ugliness. To this we may add what was said by Alcibiades, who, certainly, was well acquainted with Socrates, as he also was with what was beautiful, and what deformed; "That he resembled the figure of Silenus*." I understand the remark of Alcibiades to

* It is difficult, says Winckelmann, for human nature to be more debased than in the figure of Silenus.

refer to the general form of the countenance. We perceive there can be no doubt of the ugliness of Socrates.

Yet was Socrates, from all that we know concerning him, the wisest, best, most incomparable of men. Be this all granted; we shall ever carefully avoid denying what is highly probable in order to establish our own propositions.

“Consequently, the wisest and best of men had the countenance of the most stupid and debauched; or, rather, had a gross, rude, forbidding, ugly, countenance.” How may this objection be answered?

I. The deformity of Socrates was, in the opinion of most who maintain the circumstance, a thing so remarkable, so extraordinary, that it was universally considered as a contradiction, an anomaly of nature.—Accurately examined, is this for or against physiognomy?—A direct contrary relation, between the external and internal, was expected. This want of conformity, this dissonance, produced general astonishment.——Let any one determine what was the origin of their general expectation and astonishment.

II. Were this dissonance as great as it has been asserted to be, it will only form an

exception to a general rule, which will be as little conclusive against physiognomy, as a child born with twelve fingers would against the truth, that men have five fingers on each hand. We must allow there are unusual exceptions, mistakes of nature, errors of the press, if I may so speak, which as little destroy the legibility, and the explicability, of the human countenance, as ten or twenty errors, in a large volume, would render the whole unintelligible.

III. This, however, is capable of a very different answer ; and the best reply that I can make is that—" Characters pregnant with strong and contending powers generally contain in the great mass, the prominent features of the face, somewhat of severe, violent, and perplexed ; consequently are very different from what the Grecian artists, and men of taste, name beauty. While the signification, the expression, of such prominent features are not studied and understood, such countenances will offend the eye that searches only for beauty." The countenance of Socrates is manifestly of this kind.

IV. In the study of physiognomy, it cannot be too much inculcated, nor too often repeated, by a writer on the science, that dispositions,

and their developement, talents, powers, their application and use, the solid and flexible parts, the prominent and fugitive traits must be most accurately distinguished, if we would form an accurate judgment on the human countenance. This appears to have been neglected in the judgment formed on the countenance of Socrates. Zopyrus, Alcibiades, Aristotle, most of the physiognomists with whom I am acquainted, all its opponents, nay, its very defenders, have, in this, been deficient.

To the unphysiognomical eye, the form of the countenance of Socrates might appear distorted, although the mutable features might have displayed celestial beauty.

A man of the best native inclinations may degenerate, and another with the worst may become good. The noblest talents may rust in indolence, and the most moderate, by industry, be astonishingly improved. If the first dispositions were excellent, it will require an acute observer to read their neglect in the countenance, especially if unimpassioned. In like manner, if they were unfavourable, it will require the most experienced eye to read their improvement. Original dispositions are most discoverable in the form of the solid and prominent parts; and

their developement, and application, in the flexible features.—Whoever is accustomed to attend only to the flexible traits, and their motion, and has not, as often happens, devoted himself to the study of the solid parts, and permanent traits, he, like Zopyrus, in the countenance of Socrates, will neither discover what is excellent, and characteristic of the disposition, nor the improvement of what may have been apparently bad; consequently his judgment must be erroneous. It is incumbent upon me to make this evident. Be it supposed that the great propensities of Socrates were prominent in his countenance, though it were rude and unpleasing, and that these permanent features were not studied, but that the gross, rude, massy traits met the acute eye of the Greek, who was in search of beauty alone. Be it further supposed, as each observer will remark, that the improvement of all, which may be denominated bad in the disposition, is only visible when the features are in action. Nothing will then be more probable than physiognomonical error, or more plausible than false conclusions against the science.

V. I have repeatedly spoken of good and bad dispositions: the elucidation of my sub-

ject requires that I should here explain myself with greater accuracy.

A man born with the happiest propensities or dispositions may become bad ; or with the most unfortunate may, after his own manner, become good.

To speak with precision, no man has good or bad dispositions ; no man is born either vicious or virtuous ; we must be children before we are men, and children are neither born with vice or virtue : they are innocent. Time will improve some few to a high degree of virtue, and sink some few others to as low a degree of vice. The multitude will find a medium : they appear to want the power of being either virtuous or vicious in any extraordinary degree. All, however, whom for a moment we have considered innocent, all sin, as all die ; none may escape sin and death. By sin I mean a propensity to sensual gratifications, which are attended with a troubled conscience and the degradation of the native powers. I shall just observe that original sin, that subject of ridicule in this our philosophic age, is, in this sense, most demonstrable to a true philosopher, a dispassionate observer of nature.

It is no less true, to speak philosophically,

that is according to experience, that there is, originally, only physical irritability in men, however great their progress may afterward be in vice or virtue; an impulse to act, to exist, to extend the faculties; which impulse, considered as the spring of action, is good; but which has in itself neither morality nor immorality. If this irritability, this power, be so formed that it is generally addicted, being surrounded by certain objects, or placed under such and such, almost unavoidable, circumstances, to bad thoughts and bad actions, which disturb the peace and happiness of mankind; if they are so formed that, in the present state of the world and its inhabitants, they have scarcely the power of being employed to good, they are then called immoral propensities; and moral, when they are, generally speaking, the reverse.

Experience indubitably teaches us that where the power and irritability are great, there, also, will numerous passions take birth which will generally induce immoral thoughts and actions.

“ Helvetius says, the abuse of power (and the same may be said of all the faculties of man) is as inseparable from power as the effect from the cause.”

Qui peut tout ce qu'il veut, veut plus que ce qu'il doit *.

Hence the sense of the affirmation that man has evil propensities is clear. It might as well be affirmed he has the best propensities; since nothing more is meant than that, with respect to certain objects, he is or is not irritable. It is possible he may apply his proportion of power to good, though it is often applied to evil; that circumstances may happen which shall produce irritability where it is wanting, or that he shall remain unmoved under the strongest incitements; consequently, that either virtue itself is there, or an appearance of virtue, which will be called virtue and strength of mind.

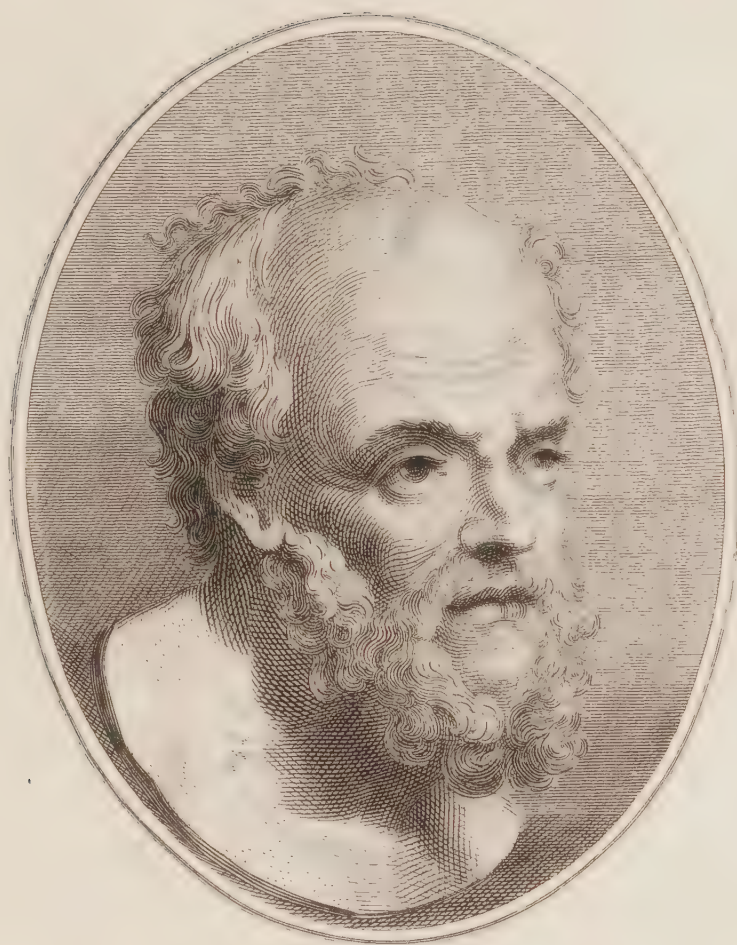
VI. Let us apply what has been said to an engraving of Socrates, with which we here present our readers.

According to this head, after Reubens, which we shall first consider, Socrates had certainly great propensities to become eminent. If he resembled this copy, and I have no doubt but that his appearance was better, for this may be the twentieth copy, each of which is less accurate, the decla-

* He who can do all he will, will do more than he ought.

ration of Zopyrus, that he was stupid, was incontrovertibly erroneous ; nor was Socrates less mistaken when he was so ready to allow that he was, by nature, weak. It may have been, and perhaps was, an inevitable effect of the weight of these features that the perspicuity of his understanding was, sometimes, as if enveloped by a cloud. But had Zopyrus, or any true physiognomist, been accustomed accurately to remark the permanent parts of the human face, he never could have said Socrates was naturally stupid.

Whoever considers this forehead as the abode of stupidity has never been accustomed to observe the forehead. If Zopyrus, or any other ancient, has held this arching, this prominence, or these cavities, as tokens of stupidity, I can only answer they have never been accustomed to consider or compare foreheads. How great soever the effects of a good or bad education, of fortunate or disastrous circumstances, and whatever other influence, of better or worse, may become, a forehead like this will ever remain the same, with respect to its great outlines of character, and never can escape the accurate physiognomist. In these high and roomy arches, undoubtedly, the spirit



Socrates.

dwells which will penetrate clouds of difficulties, and vanquish hosts of impediments.

The sharpness also of the eyebones, the eyebrows, the knitting of the muscles between the brows, the breadth of the nose, the depth of the eyes, the projection of the pupil, under the eyelid, how does each separately, and all combined, testify the great natural propensities of the understanding, or rather the powers of the understanding called forth!—And how inferior must this twentieth or thirtieth copy be, compared to the original! What painter, however good, is accurate in his foreheads? Nay, where is the shade that defines them justly? How much less an engraving from the last of a succession of copies!

“ This countenance, however, has nothing of that noble simplicity, that cool, tranquil, artless, unassuming, candour so much admired in the original. Something of deceit and sensuality are clearly perceptible in the eye.”

In the countenance before us, yes; but a countenance of this pregnancy and power may exert an astonishing degree of force in the command of its passions, and by such exertion may become what others are from

a kind of imbecility ; and further I affirm the living countenance may have traits too evident to be mistaken, which yet no art of the painter, no stroke of the engraver, can express. This subject was slightly mentioned in a former fragment : I here repeat, with a greater degree of precision,—

The most disgusting vices are often concealed under the fairest faces ; some minute trait, inexpressible by the graver, to be seen only occasionally, when the features are in motion, will denote the most enormous vice. Similar deceptions are found in a distorted, or rather in a strong, a pregnant, countenance ; such as is that of Socrates. The most beauteous, noble, and active, characteristics of wisdom and virtue, may discover themselves only by certain indefinable traits, visible to a spectator when the features are in action.

The greatest likenesses of such faces, which are strikingly like because of the strength and sharpness of the prominent features, are, for that very reason, generally, libels on the originals. The present portrait of Socrates, although it might have been called the strongest of likenesses, by the multitude, might yet have been the greatest of libels upon the man. To exaggerate the

prominent, and to omit the minute, is a libellous rule alike for the reasoner or the painter. Of this all sophistical reasoners, all vile painters, avail themselves. In this light I consider most of the portraits of Socrates. I think it probable, nay certain, with respect to myself, that the countenance would, on the first view, have produced similar effects. The sharp, compressed, and heavy parts shocked, or bedimmed, the eye of the Greek, accustomed to consider beautiful forms, so that the spirit of the countenance escaped his penetration. The mind is invisible to those who understand not the body of physiognomy, that is to say, the outlines, and form, of the solid parts.

VII. The engraving we have in view, the rational physiognomist will say, is, at least, as remarkable, as extraordinary, as was the character of Socrates.—This may well lead us to suspect that there is still a possibility left of reconciling it to the science of physiognomy.

Much we have seen, more we have to see.—We boldly affirm there are traits in this countenance expressive of extraordinary greatness, fortitude unshaken ; however degrading single features may be, the whole bears the stamp of manly perseverance.—

To what we have already said in its favour, we shall further add—In the upper part of the chin is powerful understanding; and, in the lower, strength, and courage, which denote an almost total absence of fear. The thick, short neck, below, is, by the general judgment of all nations, the feature of resolution.—*Stiff-necked.*

If we remember that, in painting such countenances, the large traits are always rendered somewhat more large, that the more minute lines of the countenance in action are wanting, and that, though the likeness is preserved, still the soul is fled from the face, we shall not be surprised to find, in this countenance, so much of the great, and of the little; of the inviting, and the forbidding.

Of this we should certainly be convinced could we contemplate living nature. How differently would these immovable eyes speak, could we behold them animated, inspecting the soul of the listener, while the noble Greek was teaching honour toward God, hope of immortality, simplicity, and purity of heart!—Can any man of observation doubt of this?

This, now so fatal, mouth, which may be proved not to have been accurately drawn,

as it also may that much which all living mouths have is here wanting, do you not feel, oh! philanthropists! oh! men of observation! that it must assume a form infinitely different in a moment so picturesque?

Let me be permitted a short digression; suffer me to bewail the artist and the painter.

Designers, statuaries, and painters, usually caricature nature in those parts where she has somewhat caricatured herself. They generally are ready to seize those unfortunate moments, those moments of relaxed indolence, into which the persons who sit or stand to them sink, with such facility, and into which it is almost impossible to prevent sinking. These they perpetuate, because imitation is then most easy, and incite exclamation, or perhaps laughter, in the spectator. A likeness is given by a portrait painter as it is by a satirist; we know who the picture is meant for, though it is *unlike*. Satires and bad portraits ever find superficial admirers, but for such the artist should not labour; his great endeavour should be to pourtray the beauty of truth, and thus secure the admiration of those who are worthy to admire.

The lucky moment of the countenance of

man, the moment of actual existence, when the soul, with all her faculties, rushes into the face, like the rising sun, when the features are tinged with heavenly serenity, who seeks, who patiently awaits this moment? By whom are such, by whom can such, moments be depicted?

IX. We return to Socrates.

He confessed that industry, that the exercise of his faculties, had amended his character. This, according to our principles, ought to be expressed in the countenance. But where and how? It was not visible in the solid parts, but it was in the flexible features, and, particularly, in their action and illumination, which no painting, much less engraving, can express. A strong degree of debasement must, also, still exist in Socrates, consequently, might still be perceptible in his countenance. Have not the wisest their moments, their hours, of folly; the best their intervals of passion, and vice, if not in act, at least, in thought?—Must Socrates, alone, stand an exception?

On summing up all these considerations concerning the countenance of Socrates, and this physiognomonical anecdote, will they

oppose, or support, the science of physiognomy?

X. I am willing to grant that heavenly wisdom, sometimes, condescends to reside in wretched earthly vessels, despicable in the eyes of men, in vindication of its own honour, which must not be attributed to mortal man; and that its true beauty may remain concealed, nay, be reviled by the multitude, that these vessels may not ascribe to themselves that worth and those qualities which are the gift of God.

XI. But never will I allow that actual reformation, pre-eminent wisdom, proved fortitude, and heroic virtue, can exist, and not be impressed upon the countenance, unless it voluntarily distorts itself, or is distorted by accident.

But what is the dead Socrates to us? How much more might we have learnt from him in the moment of living existence! Let us rather take an animated being, and, thence, determine who most has reason, the antagonist, or the defender of physiognomy.

Let the opponent bring the wisest and best man he knows, with the most stupid or vicious countenance. The search will be tedious ere such a one be found; and, when found, we will discuss what may seem contradictory, according to our principles, and

will own ourselves confuted, if it be not confessed that the man proves either not so good and wise as he was supposed, or that there are manifest traits of excellent wisdom and goodness which had passed unobserved.

I



II



ADDITIONS.

THESE heads, all copied after antiques, appear to be great, or, at least, tolerable, likenesses of Socrates; an additional proof that, in all copies of a remarkable countenance, we may believe something, but ought not to believe too much.

First, it may be said, that all the eight profiles, of the two annexed plates, have a striking resemblance to each other; and that it is immediately manifest they all represent the same person. We find in all the same baldness, the same kind of locks, the same blunt nose, the same cavity under the forehead, and the same character of the massive in the whole.

And, to this it may be answered, that however difficult it may be to compare eight portraits, so similar, yet, an experienced eye will perceive very essential differences.

The foreheads, in 1, of the first, and 2, and 4, of the second plate, are more perpendicular than the others. Among the eight there is not one weak head; but these three are rich in understanding. The outline of the forehead and scull of 2, in plate I. principally betokens understanding. The mouth

of the same face, and that of 2, in plate II. have the most firmness; 1 in plate II. the most subtlety. In the outline of the mouth of 3, plate I. is much expression of intelligence; but less genius than in 2, of the same plate. 4, of plate I. is less expressive, 3, of plate II. combined with an attentive look, requires no comment.

MISCELLANEOUS PHYSIOGNOMONICAL
EXERCISES.

As experiments upon physiognomonical sensation, we shall conclude this volume by adding a number of countenances. We shall give our opinions in brief, that we may not anticipate the judgment of the reader.

I.

ARDOUR and coolness combined, proving that this countenance is energetic, persevering, unconquerable. It is the aspect of a strong, projecting mind. The mouth is stability itself.

II.

THE infamous Knipperdolling—Villany and deceit in the mouth; in the forehead and eye courage. How much had virtue and man to expect from the power and determination of such a countenance! What acts of wisdom and heroism!—At present all is inflexibility, coldness, and cruelty; an eye without love, a mouth without pity. In the mouth (*a*) drawn by the side of this head, is the reverse of arrogance and obstinacy.—It is contempt without ability.

III.

STORTZENBECHER—The excess of rude, inexorable, wanton cruelty.—The whole is no longer capable of affection, friendship, or fidelity.

IV.

HONOUR—Faith—Beneficence—Though certainly not handsome, both these countenances speak open sensibility. Whoever would deny to such a countenance his confidence and esteem, is surely little deserving of confidence and esteem himself.

V.

AN imperfect portrait of a musical person—The forehead and eyebrows less profound in thought than quick of conception.—Little produced, much imagined*. The intensive is particularly expressed in the eye, eye-bones and eyebrows.—The mouth is the peculiar seat of the tender, the soft, the breathing †, the amorous, of exquisite musical taste.

• VI.

How much soever this countenance may be injured by an ill-drawn eye, the arching of the forehead is still more manly than ef-

* Wenig extension viel intensiön.

† Aufschlürfende—Sipping.

feminate.—The nose I consider as a determinate token of calm fortitude, and discreet, benevolent, fidelity. The whole is good and noble.

VII. VIII.

THESE are not Voltaire, they are but caricatures—essays of an artist whose intention was to express the general character, not accurately to define the features; for so feeble a forehead, as is generally found in these nineteen sketches, Voltaire, the writer of nations, the ornament of the age, could not have. The character of the eye is similar in most of them—ardent, piercing, but without sublimity, or grace. 2, 3, 7, of plate VII. are most expressive of invention, power, and genius.—6, and 8, mark the man of thought.—1, 2, and 3, of plate VIII. least betoken keen sensibility. The lips all denote satire, wit, and resistless ridicule.—The nose of 8, in plate VIII. has the most of truth and mind.

VIII. b.

PRECISION is wanting to the outline of the eye, power to the eyebrows, the sting, the scourge, of satire to the forehead. The under part of the profile, on the contrary, speaks a flow of wit, acute, exuberant, exalted, ironical, never deficient in reply.

IX.

THE eye and lips cautious, circumspect, and wise. Much science and memory in the forehead; genius rather discovering than producing. This mouth must speak excellently, profoundly.

X.

THIS cold vacuity of look—this rigid insensibility of the mouth, probably are given by the painter.—But the forehead, at least in its descent; and the nose, the nostril excepted, are decisive tokens of an acute, capacious, mind. The under part of the ear accords with the forehead and nose, but not the upper. In the disfigured mouth are bitterness, contempt, vexation.

XI.

A MAN of mind, but unpolished, without reflection. I may pronounce this character rude, peculiar, with the habits of an artist. It is an acquired countenance; the rudeness of nature is very dissimilar to this.

XII.

A BAD likeness of the author of these fragments, yet not to be absolutely mistaken. The whole aspect, especially the mouth, speaks inoffensive tranquillity, and benevo-

lence, bordering on weakness:—More understanding and less sensibility in the nose than the author supposes himself to possess.—Some talents for observation in the eye and eyebrows.

XIII.

A RUDE outline of our greatest poet.—The outline of the forehead, particularly of the eye-bones, gives the most perfect expression of a clear understanding, as does the elevation, above the eye, of elegance and originality.—This mouth shews less sweetness, precision, and taste, than appertain to the original. The whole bears an impression of tranquillity, and purity of heart!—The upper part of the countenance seems most the seat of reason, and the under of imagination—Or, in other words, in the upper part we distinguish the man of thought and wisdom, more than the poet; and, in the under, the poet more than the man of thought and wisdom.

XIV. A.

EXPRESSIVE, vigorous, poetical genius, without its sweetness, and polished elegance. Less dramatic and epic than picturesque and bold—More pliability in the mouth than in the forehead and chin.—Taste in the outline of the nose; strong passion in the chin.

Strength, fidelity, in the whole.—Such outlines indicate powerful, penetrating, ardent eyes, a fine speaking glance. A calm analyzing train of ideas, slowly acquired, will not be sought by the physiognomist in the under part of the profile, nor tardy sluggishness in the upper.

L.

XV.

STABILITY, intelligence, good sense, in the forehead, eyes, eyebrows, and nose. The end of the nose does not agree with the other parts. The back part of the eye is too long, and therefore, weaker than the fore part. The mouth has something of wit; but, in other respects, is bad, and feeble.

XVI.

WHICH only promises much in the eyebrows.—A man who will meet his man.—Rather firm than acute; more power than taste; more of the great than the beautiful. The mouth is more mild and benevolent than the nose, and the whole countenance beside, should seem to promise.

XVII.

THIS profile of the same person discovers still more passion, than the full face does resolution and strength of mind; the nostril is

bad, small, childish ; the nose will suffer no insult ; the eye, here has nothing of the power of the other features : the wrinkles by which it is surrounded greatly lower the expression of the whole.

XVIII.

THE portrait of a miniature painter, remarkable for his highly finished pictures. Delicacy and elegance, employed in minute things, is perspicuous in the whole visage, particularly in the nose. The position of the forehead speaks more understanding than the outline itself. The under part of the mouth is weak, and may signify either benevolence or melancholy. Precision cannot be mistaken in the eye.

XIX.

A THOUGHTFUL, enquiring, head, without great sensibility. Discretion rather than understanding. (Discretion employs itself on things, actions, projects and their progress ; understanding in the minute distinction between ideas, their exact boundaries, and characteristics.) The outline of the forehead, as far as it is visible, does not discover this calm, exact, distinction, and determination of ideas. The breadth of the nose is also significant of consideration, and dis-

cretion; and its prominent outline of activity and lively passion.

XX.

A COUNTENANCE of mature consideration. A man who hears, speaks little, but his words are decisive. His character is firm but not violent.—Faithful rather than fond—A mind more accurate and comprehensive than penetrating and inventive—A countenance, not beautiful, but respectable to respectable men.—Without effeminacy, without impetuosity—Thinks before he advises—Will not easily be turned aside from his purpose. The eyebrows, and the very bad ear, especially, are highly contradictory to the precision and energy of the whole outline, particularly of the nose and mouth.

XXI.

THERE is something difficult to define in this profile, which betokens refined sensibility. It has no peculiar strength of mind, still less of body; will not soon oppress, may soon be oppressed. Peace of mind, circumspection which may degenerate into anxiety, gentle insinuating persuasion rather than bold eloquence; worth rich in discretion, and active benevolence, appear to be

visible in this countenance, which is far inferior to the original. L.

XXII.

PROMPT ; quick to undertake and to complete ; hating procrastination and irresolution ; loving industry and order ; enterprising ; not easily deceived ; soon excited to great undertakings ; quick to read ; difficult to be read. Such is this countenance, or I am much deceived.

L.

XXIII.

IN this imperfect copy are mildness, premeditation, peace, scrutinizing thought. To analyze with ease, calmly to enjoy, rationally to discourse when no natural impediment intervenes, I conceive to be the principal characteristics of this countenance, which is far inferior to the original.

L.

XXIV.

A MAN whose character is nearly similar, except that he has a more antiquated air : but not with less candour or intelligence, though more timidity. The nose is decisively significant of acute critical enquiry.

XXV.

Two profiles of foolish men, in which the upper has the distinguishing marks of weak-

ness in the lower part of the profile, and the under in the upper part, and in the angular wrinkles of the sharp-closed mouth.

XXVI.

1, A PORTRAIT which, by its noble and beautiful outline, fixes the attention. Much power of mind in the form; but, in its present appearance, that power greatly benumbed. I think I read unfortunate love, and see the person who has felt its power, which still is nourished by the sweet memory of the beloved object.

2, Is the absolute reverse of 1. Incapable of any high degree of improvement. Such a forehead and such a nose combined ever denote unconquerable debility and inanity. Were this perpendicular forehead thrown but a hair's breadth more back, I durst not risk a judgment so decisive against the countenance.

XXVII.

1, EVIDENTLY no strength of mind. Commonness, not stupidity, in the outline of the nose; want of strength in the parts about the eye. The lower muscles of the nose, and the wrinkles of such a mouth, are almost decisive marks of feebleness.

2, Nothing, in this countenance, bespeaks strength of mind, yet is it difficult to deter-

mine which are the signs of weakness. The mouth, and aspect, no one will consider as thoughtful, enquiring, or powerful ; and still less the nose, and eyebrow.

XXVIII.

BENEVOLENT serenity, a playful fancy, promptitude to observe the ridiculous.—The form of the forehead should be more sunken where it joins the nose. This deficiency lessens the expression of understanding. The eye, and nose, especially, betoken a fine understanding, sincerity, candour, and sensibility.

XXIX.

SULZER.

SOMETHING ill drawn, gross, and distorted. The eager enquirer is still visible in the outline, and wrinkles, of the forehead ; in the eyebrows and nose, especially in the lower part of the latter ; and, more still, in the middle line of the mouth, so tranquilly closed, and in the angle formed by the under part of the nose and the upper lip.

XXX.

Not the man of deep research, but quick of perception ; grasps his object with prompt-

ness and facility; everywhere collects elegance and grace, and returns them to the world with added charms. Who but sees this in the forehead, eyebrow, and particularly in the poetical eye?—The lower part of this countenance is less that of the profound, cautious, enquiring philosopher, than of the man of taste.

XXXI.

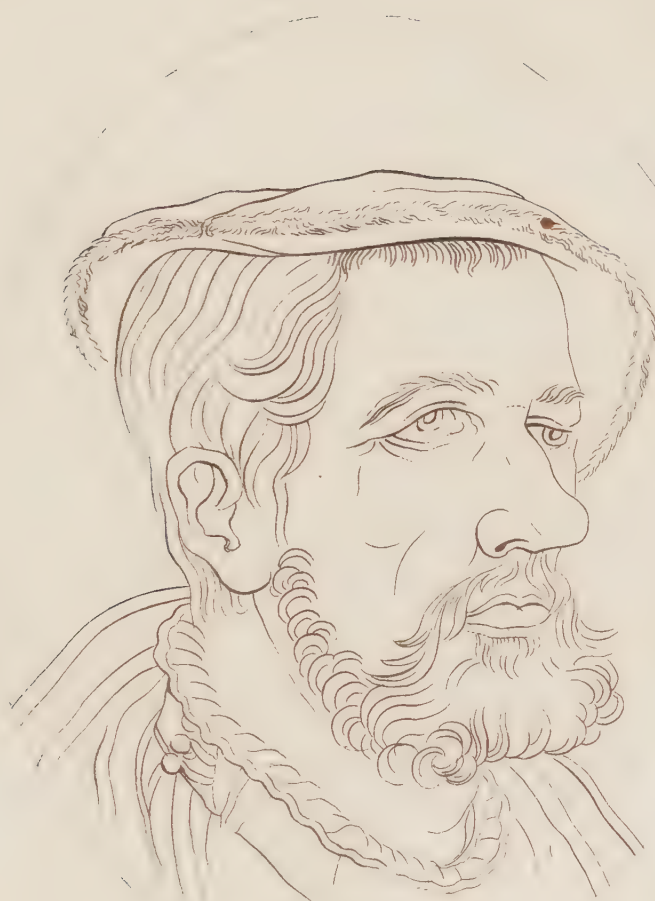
BALTHASAR BECKER.

A COUNTENANCE void of grace; formed, I might say, to terrify the very devil; bony, yet lax; violent, wild, yet without tension: such particularly, in better pictures, are the forehead, eye-brows, eyes, nose, mouth, chin, neck, and hair. The eye and nose are decisive of a powerful and daring mind. The mouth denotes facility of speech, calm and copious eloquence.

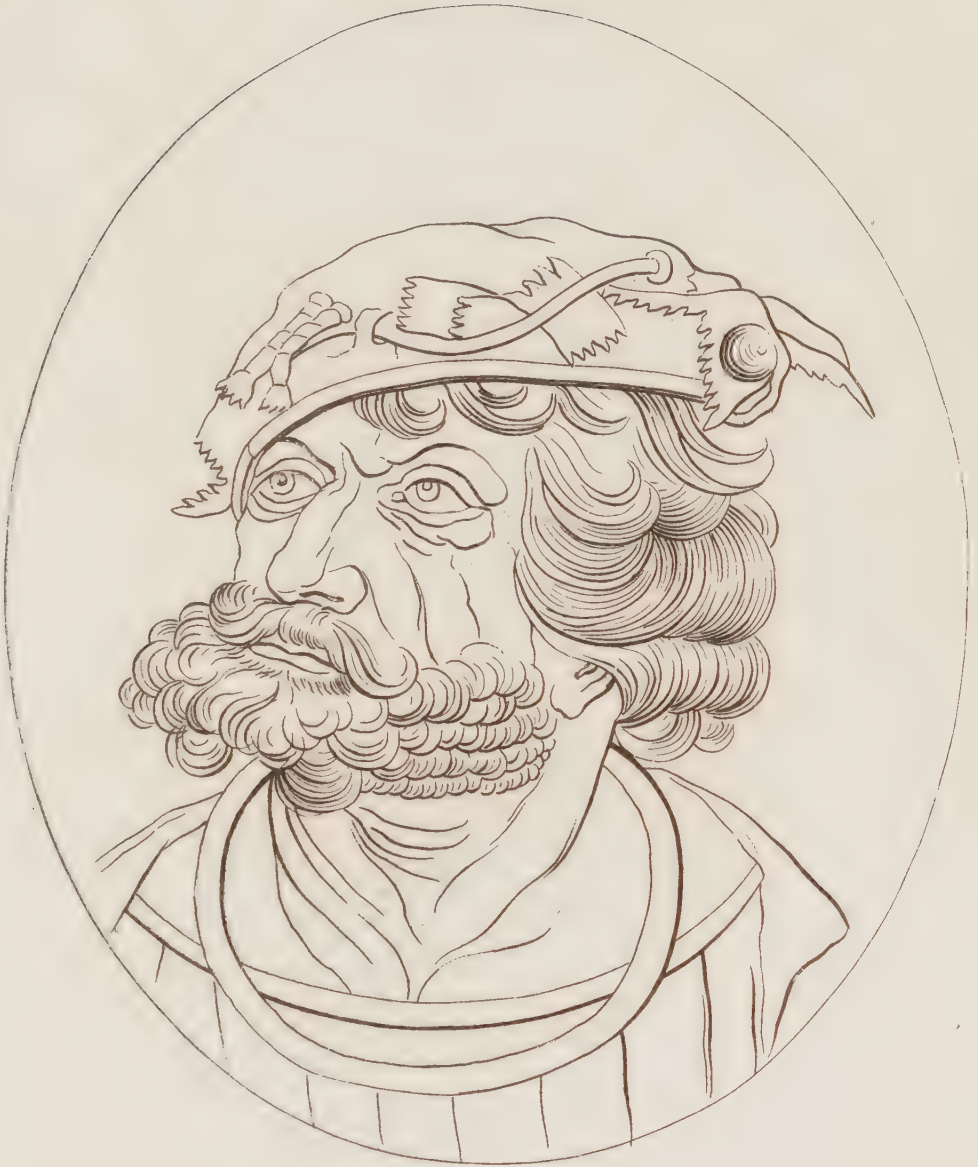
XXXII.

ALTHOUGH the back part of the pupil be too pointed, or ill drawn, yet there is much of mind in the eye; true accurate attention, analyzing reflection. The nose less marks the projector than the man of accurate investigation. Eloquence, and fine imagination, in the mouth.

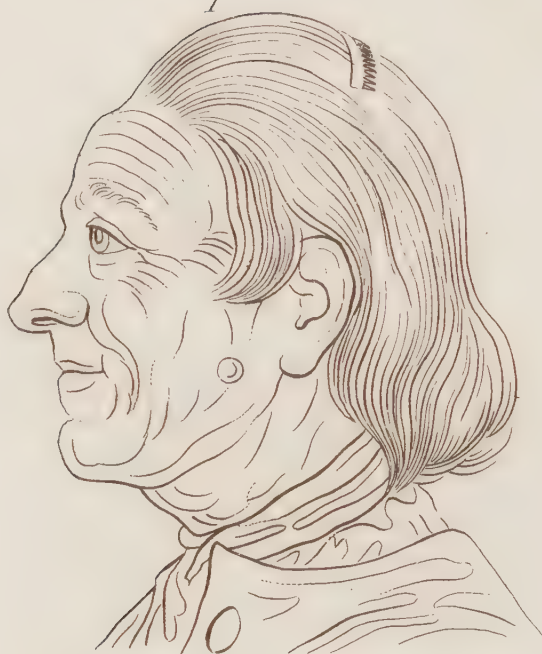
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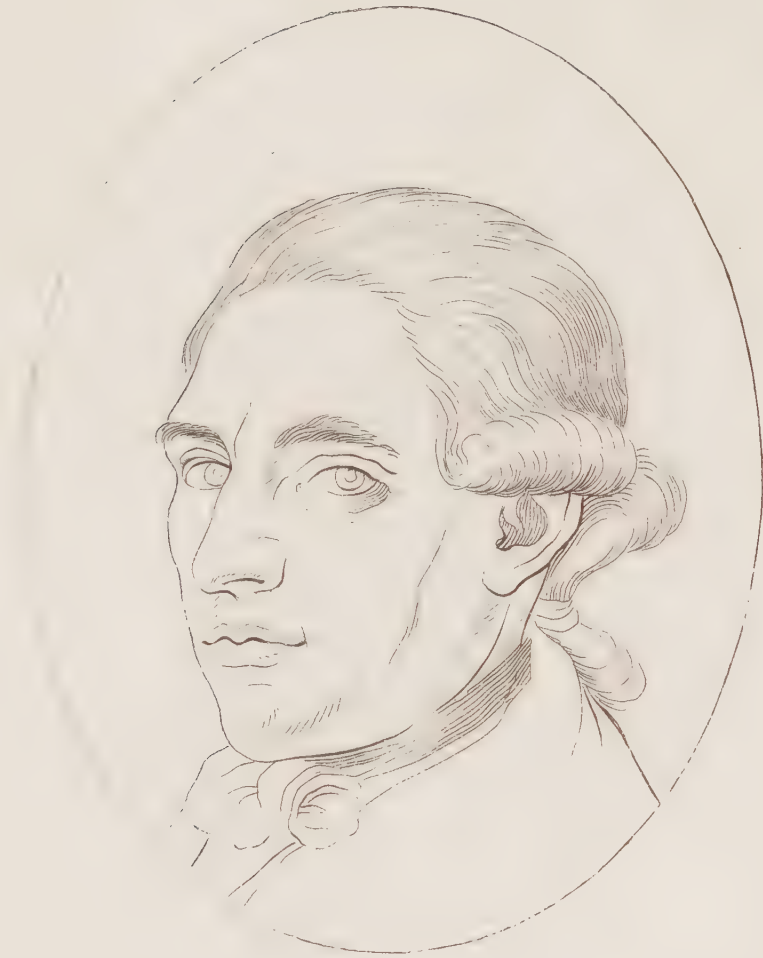


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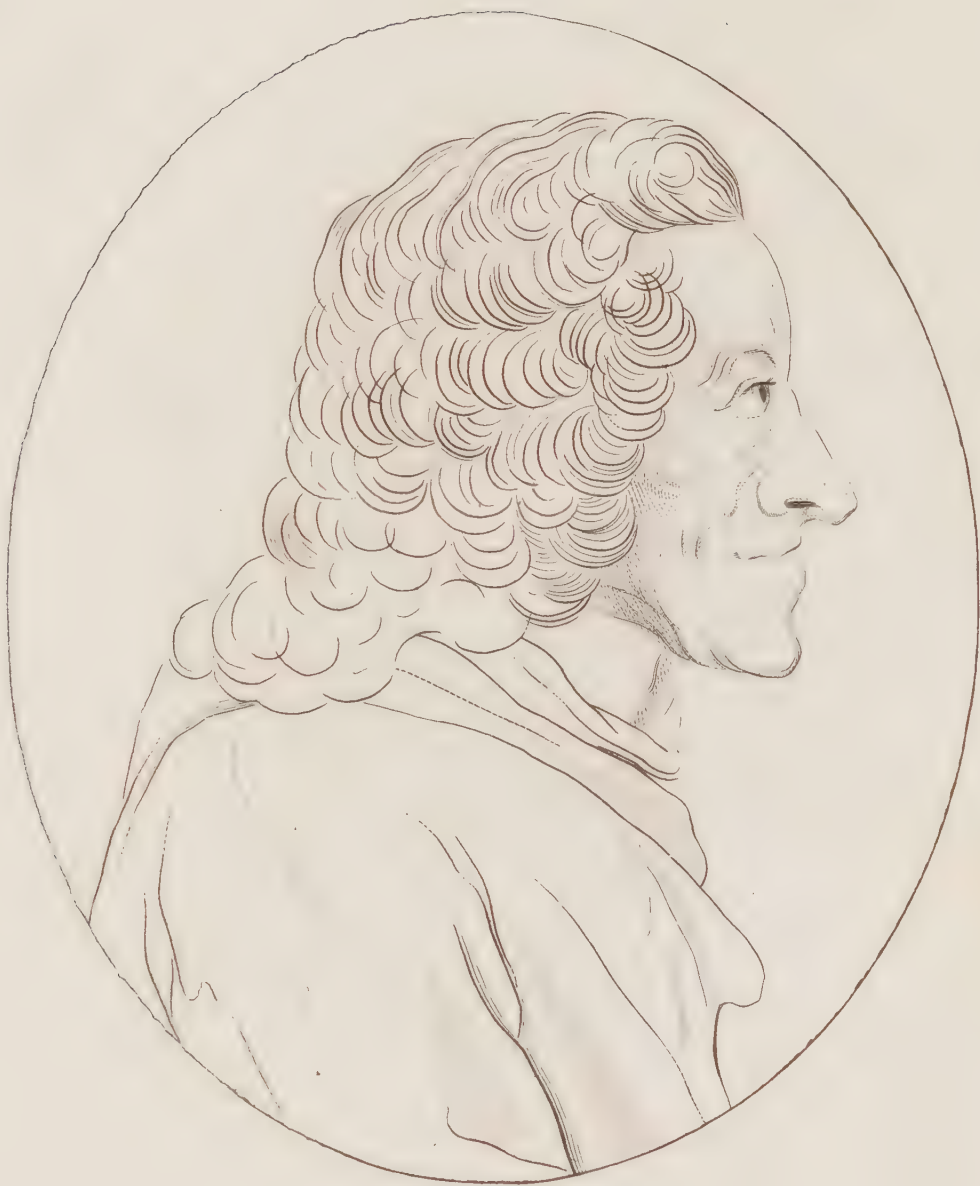


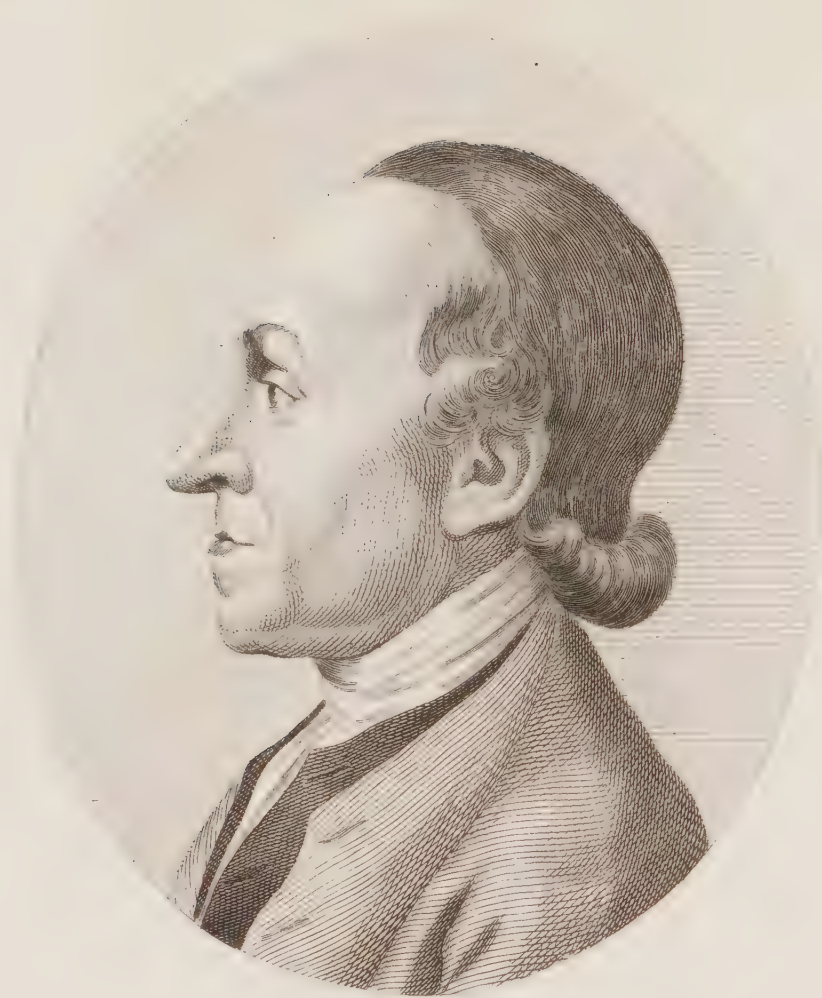
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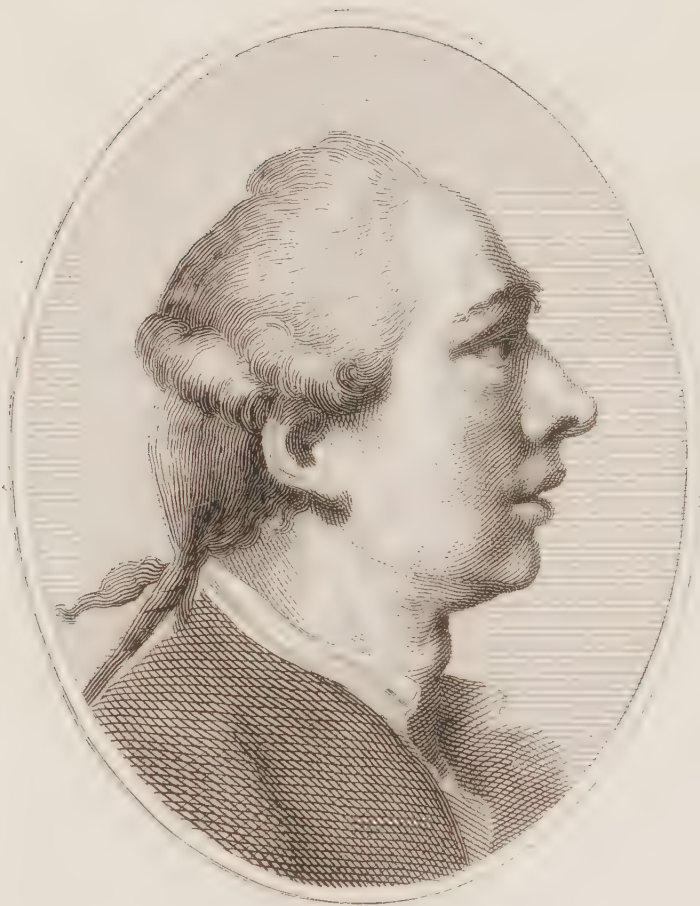




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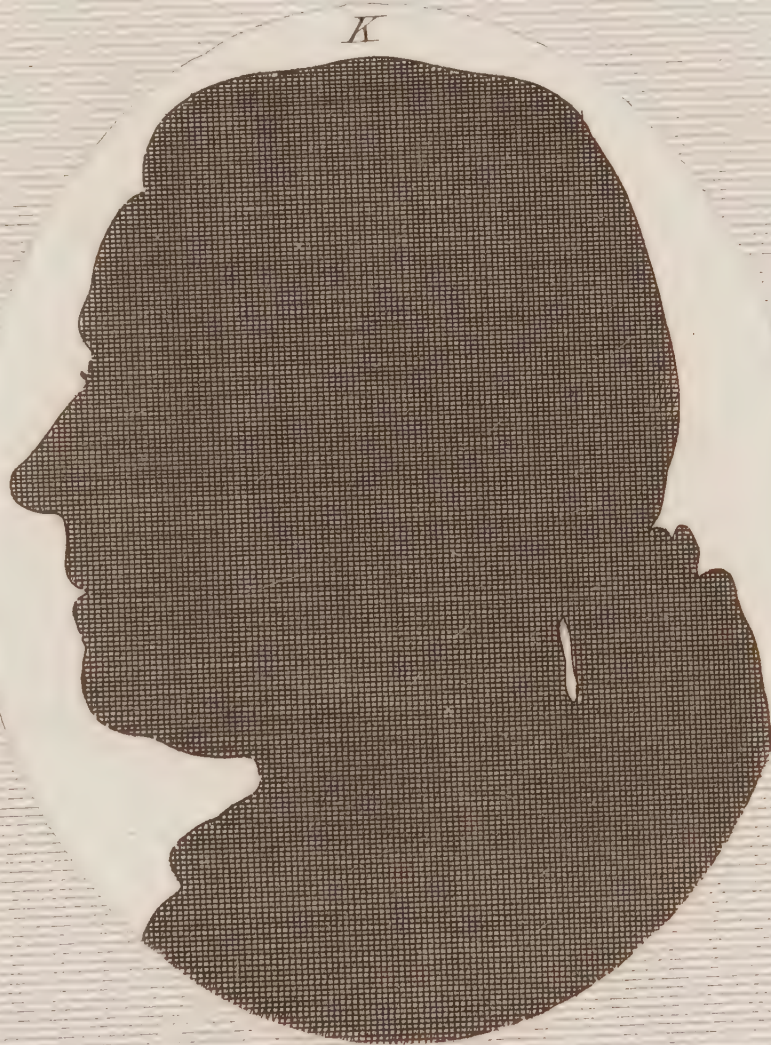


XI



*Heath sculp.*

XIII

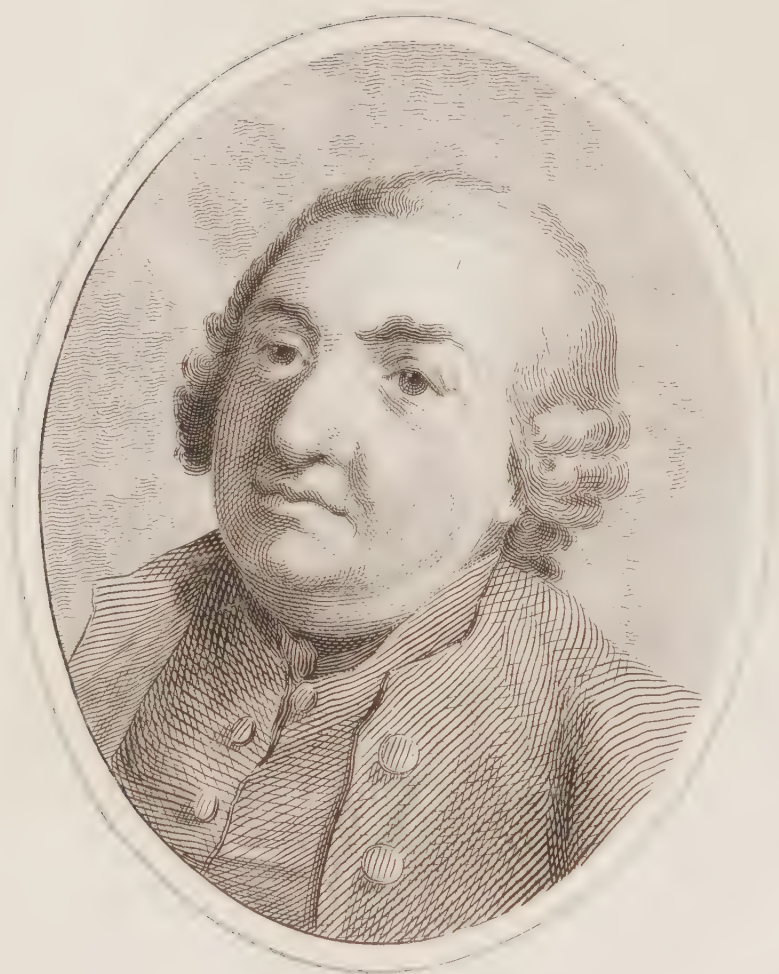




XV.



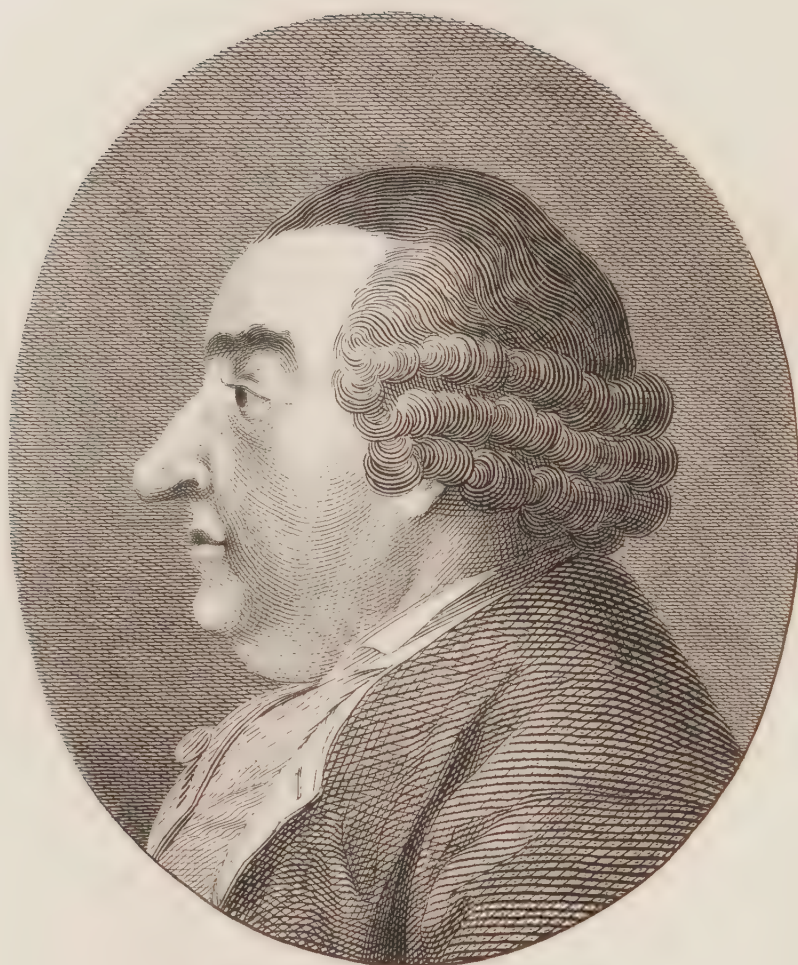
XVI.



Heath soul,



XVII



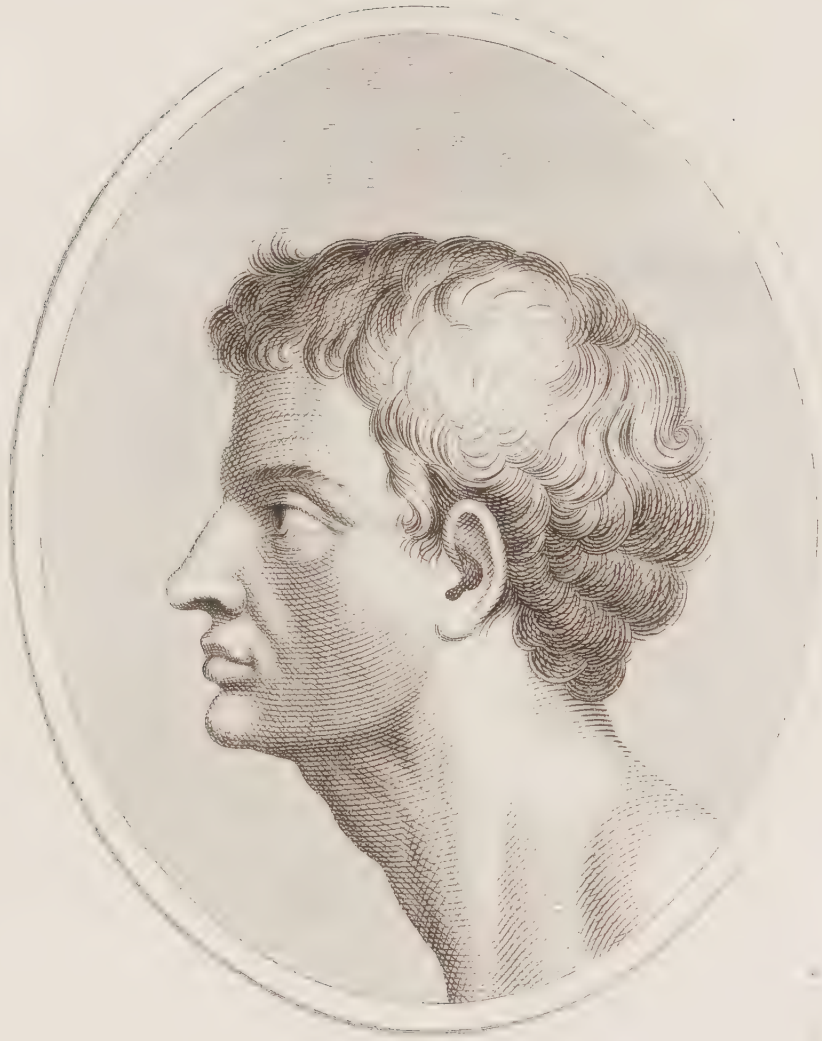
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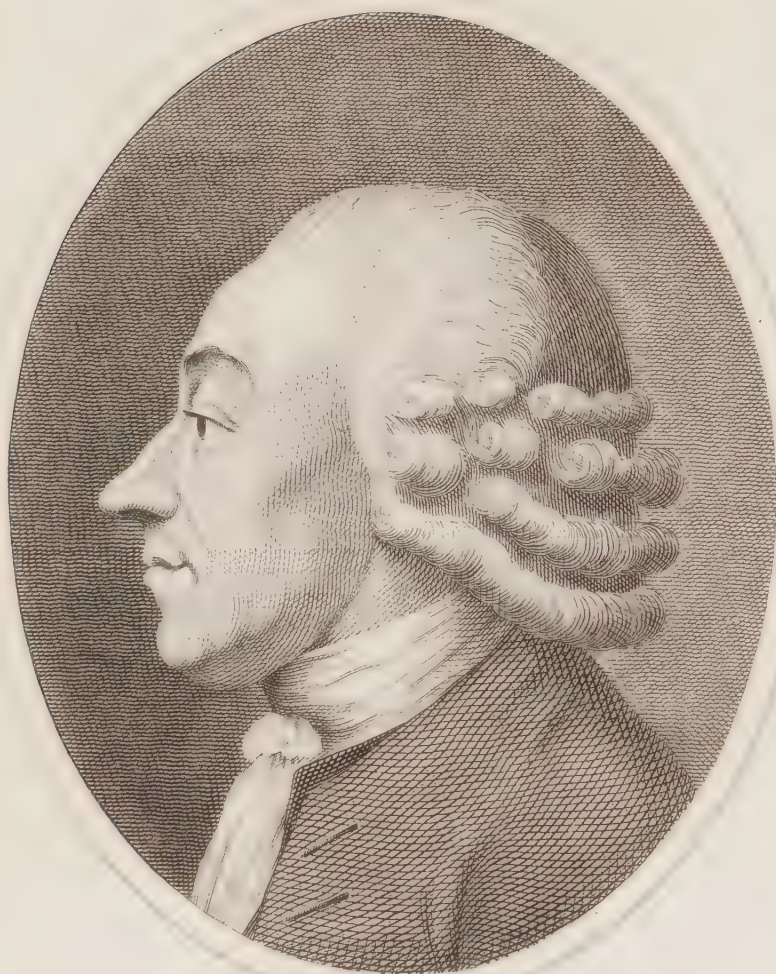
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Waltham

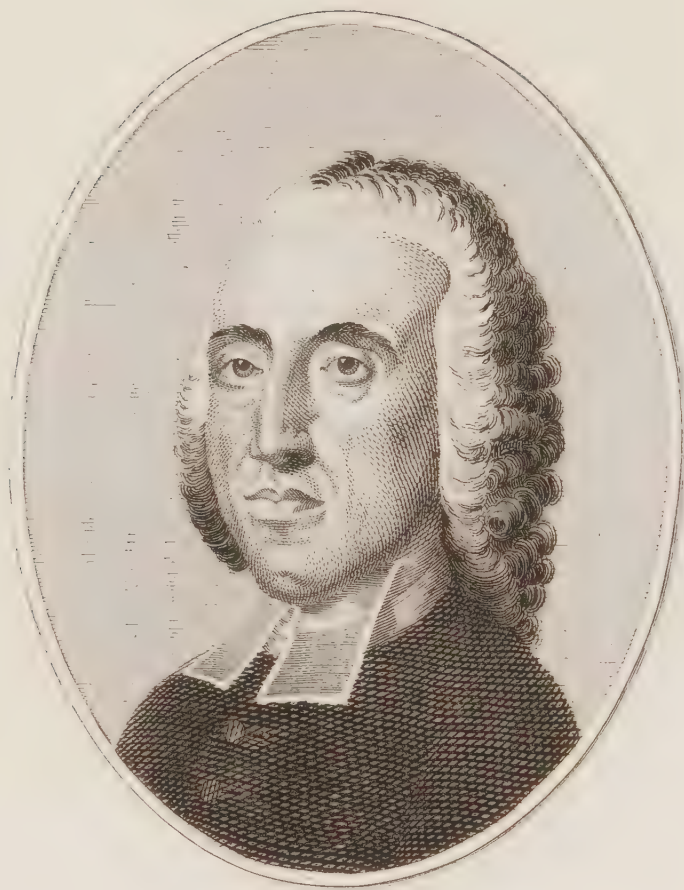


XXI.





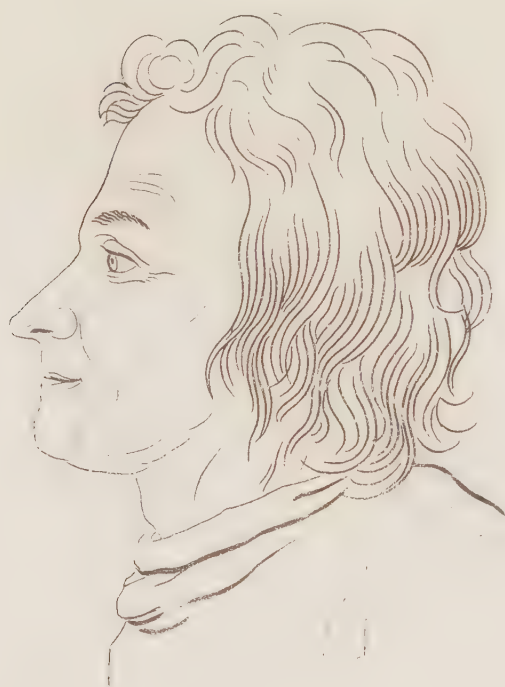
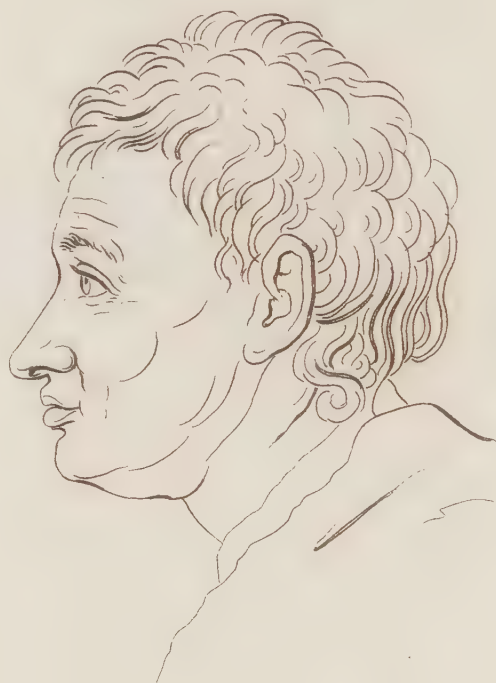
XXIII.



XXIV.



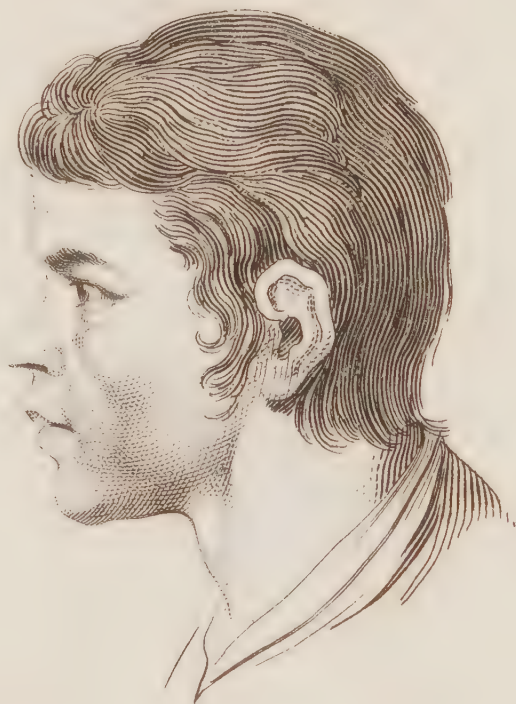
Heath Sculp.

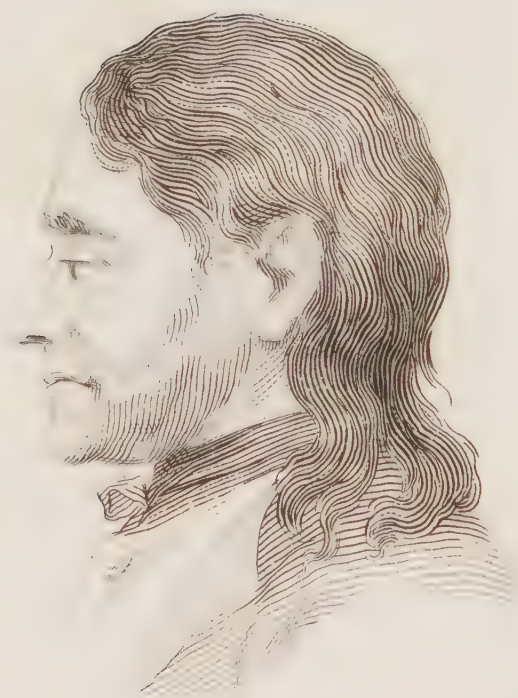
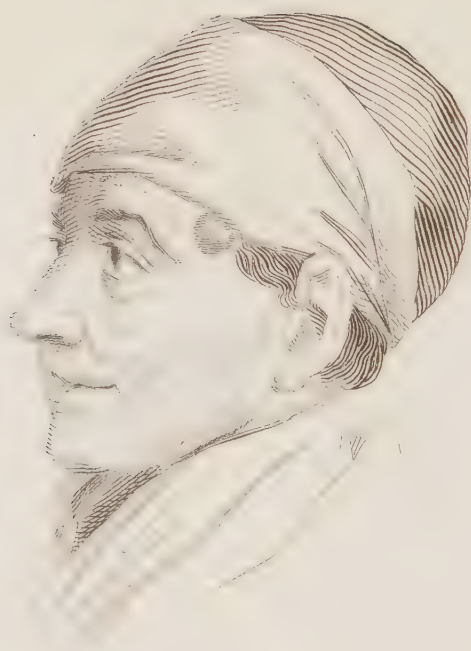


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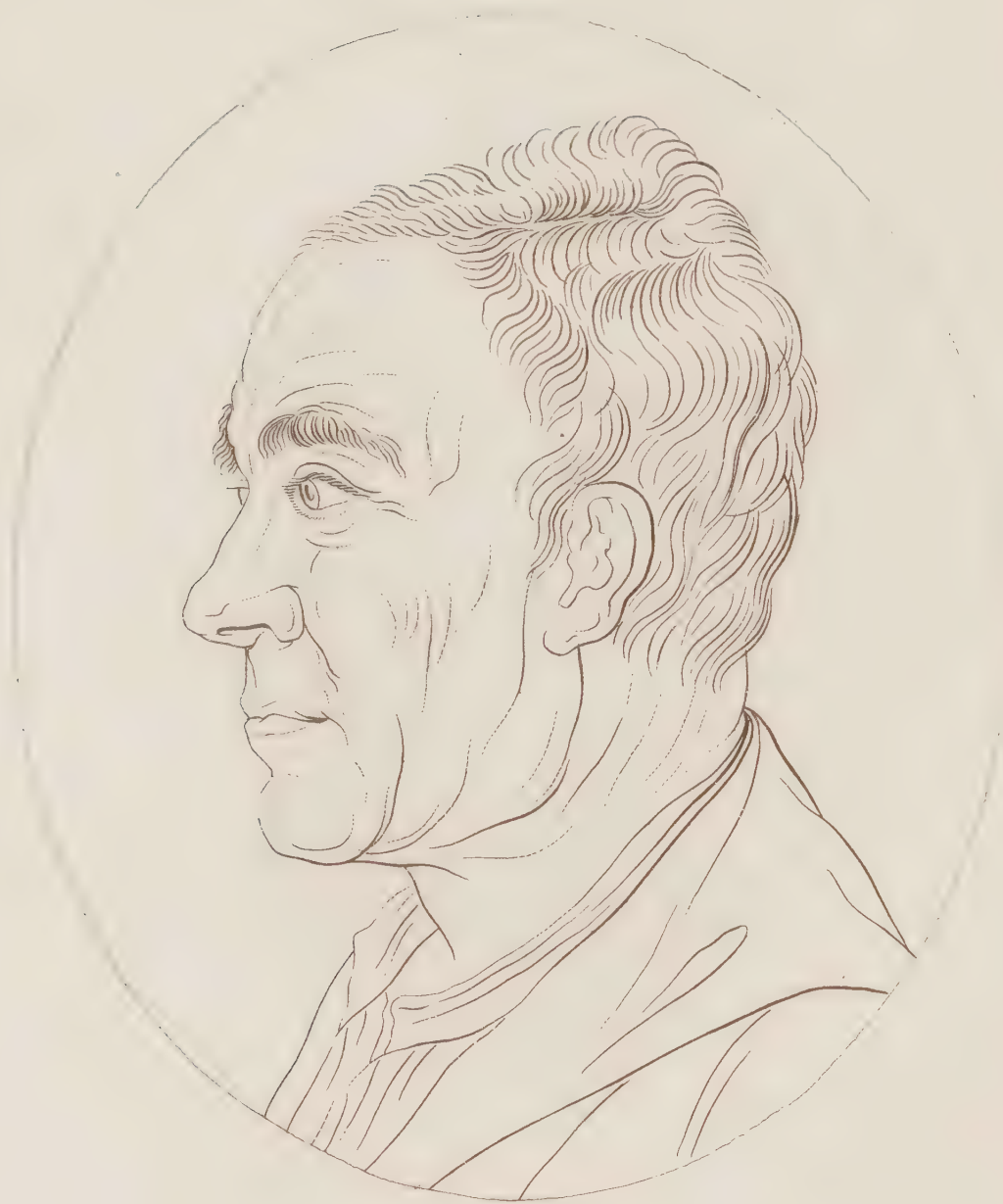
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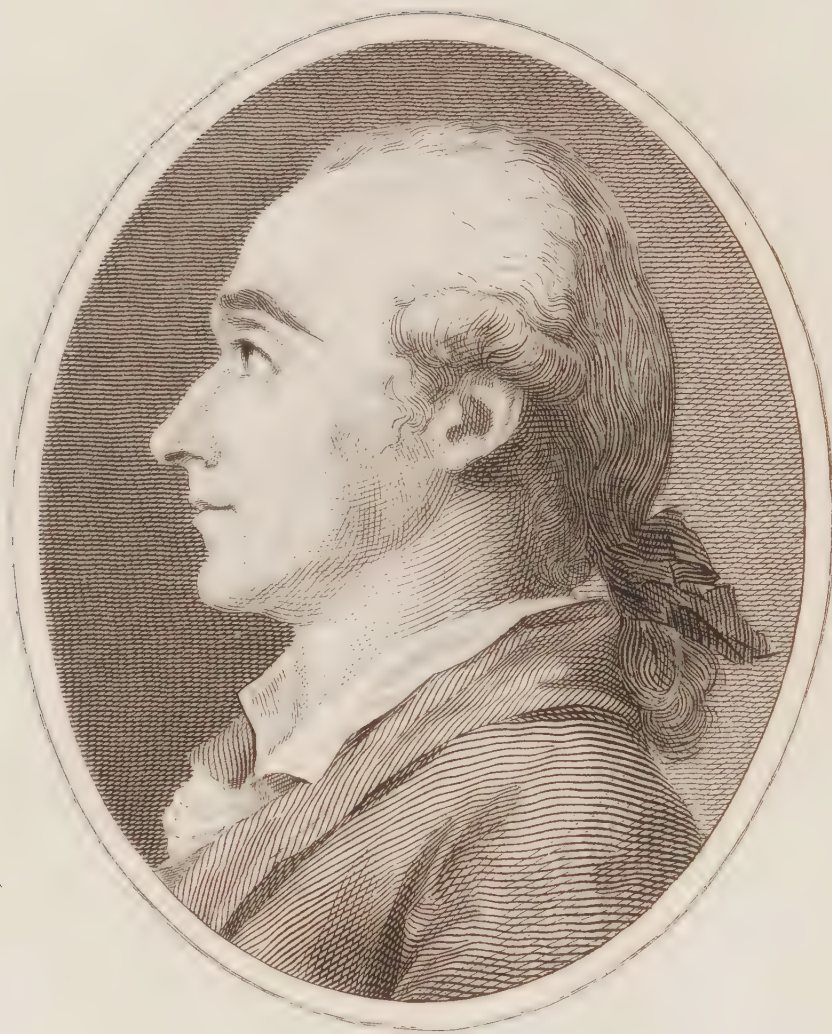
XXVIII.

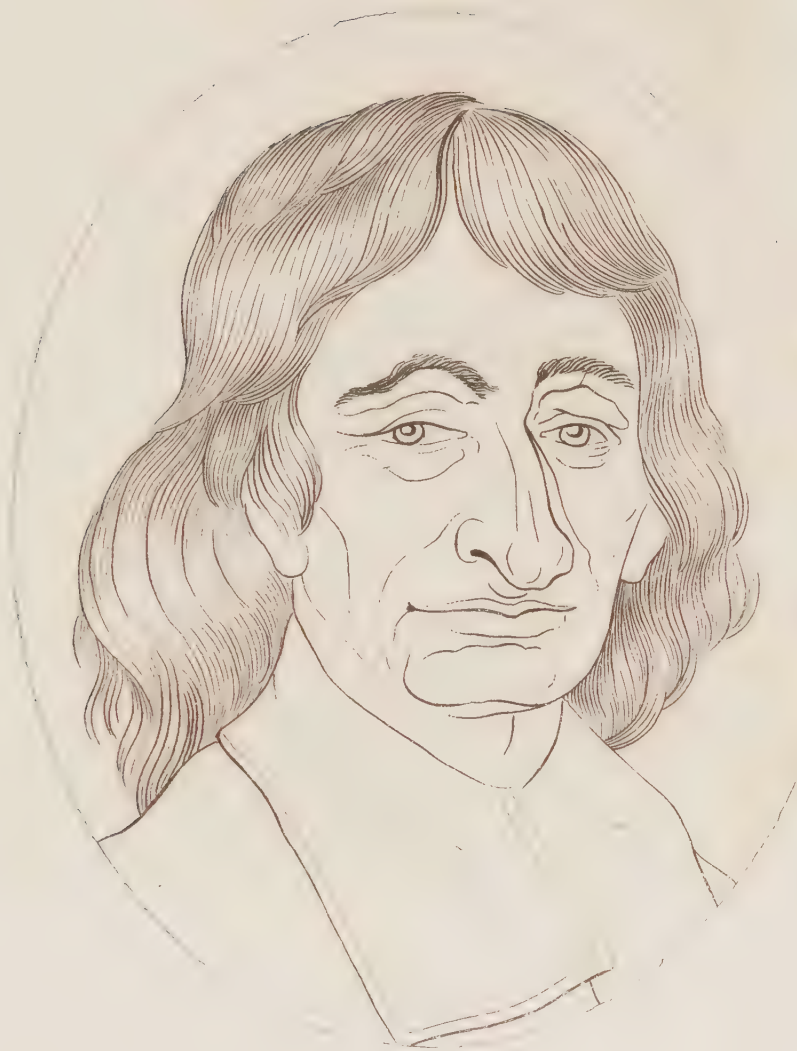


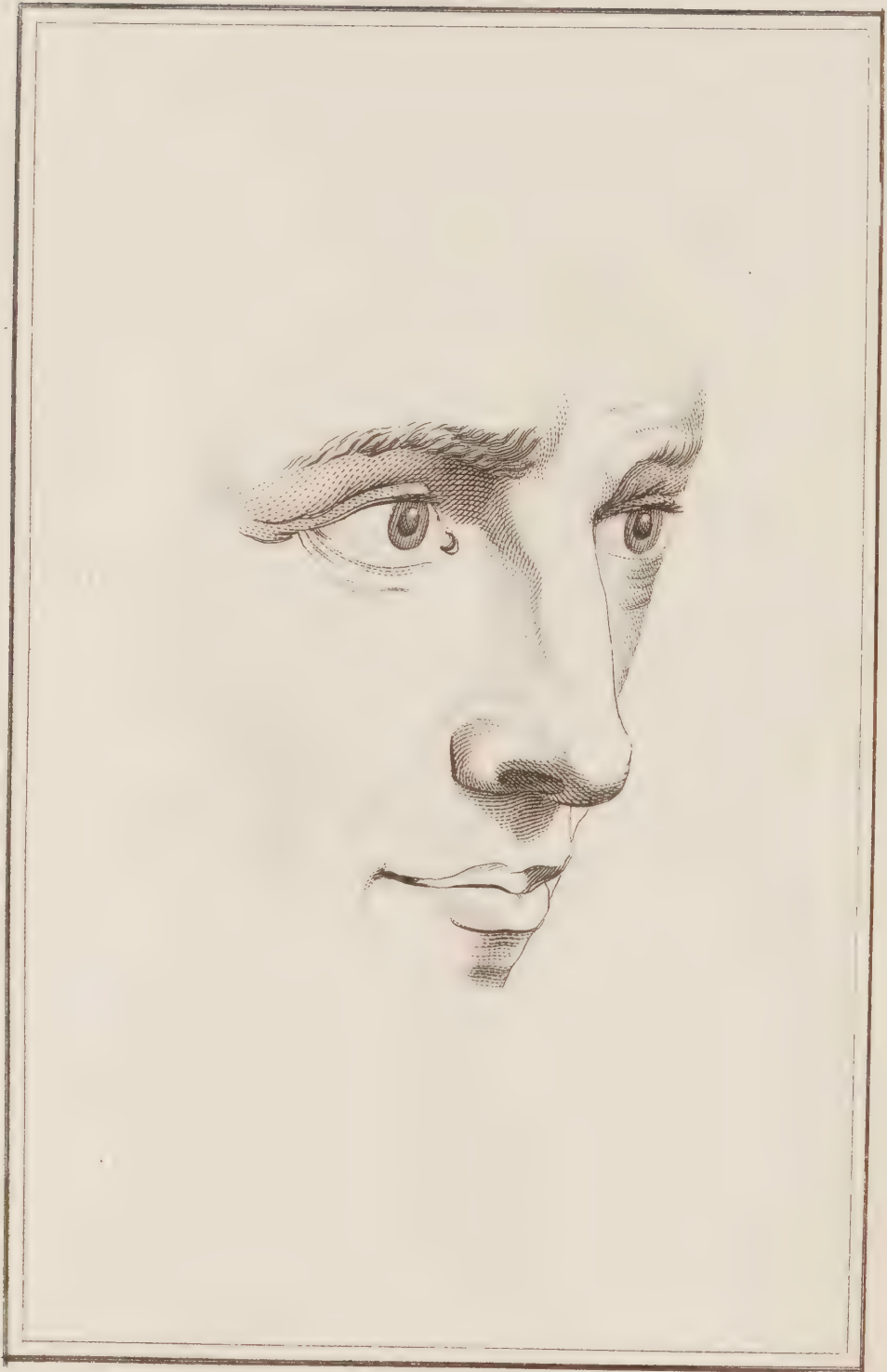


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XXX



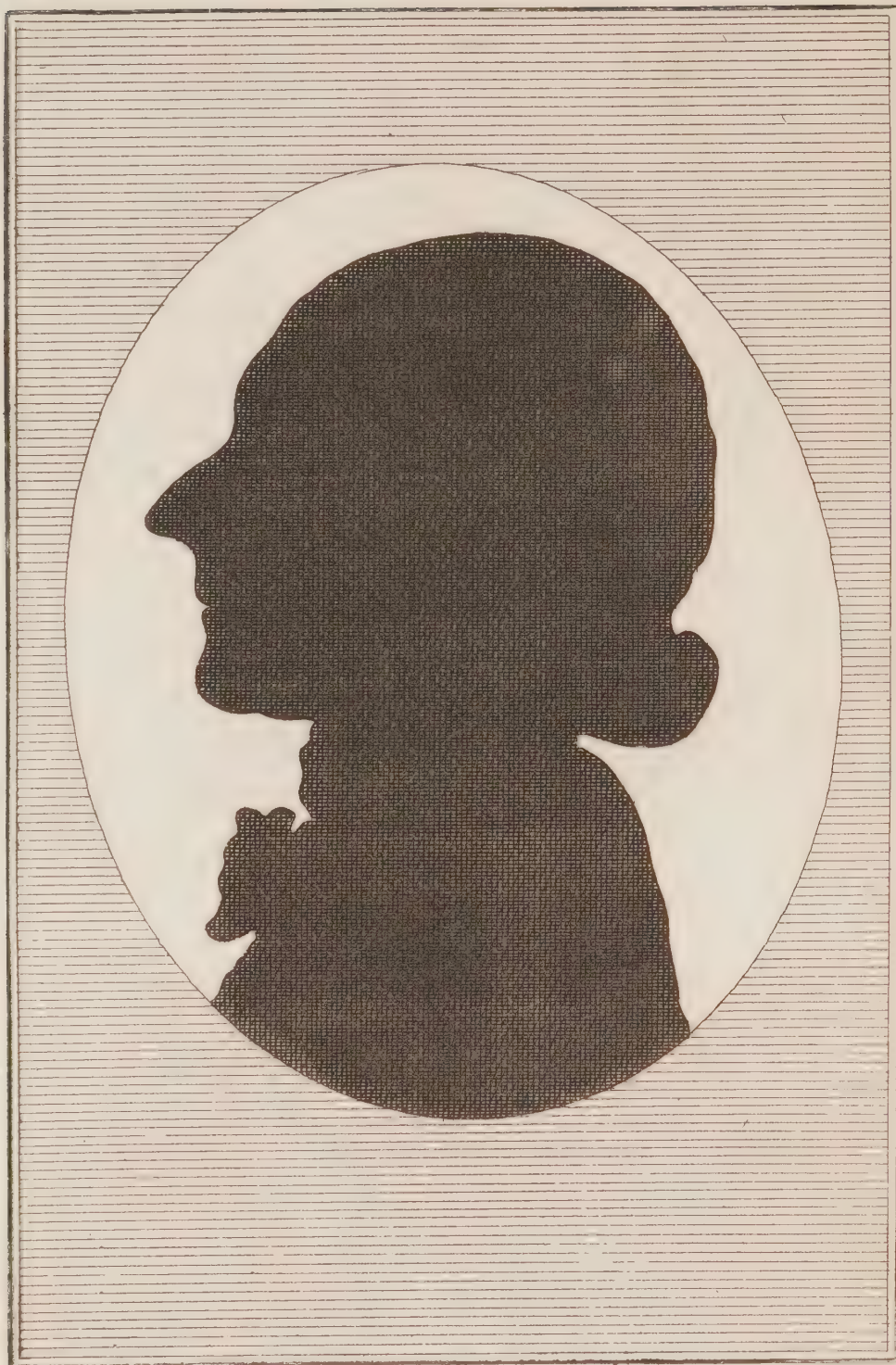




XXXIII



H. Heath sculp



XXXIII.

A MIXTURE of effeminacy and fortitude.—Levity and perseverance—Harmony—Nobility of mind—Simplicity—Peace.—The high smooth forehead speaks the powers of memory.—It delights in the clear, unperplexed, the sincere—The eye has no pretensions. This nose of the youthful maiden, united with such a mouth and chin, banishes all suspicion that such a countenance can act falsely, or ignobly.

XXXIV.

THIS shade, though imperfect, may easily be known. It must pass without comment, or rather the commentary is before the world, is in this book. Let that speak; I am silent.

REVISION OF THE AUTHOR.

I HAVE carefully read this volume of physiognomical fragments, both in manuscript and since it has been printed, and cannot but give it my perfect approbation. What I found necessary to correct in the judgments that are added I have corrected, as if they had been my own, with the know-

ledge and consent of the editor; so that I am as responsible as if each word were mine. I have nothing more to add, or alter. May this endeavour generate happiness and truth.

J. C. LAVATER.

April 7th, 1783.

END OF VOL. I.

